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OUR DUTY TO NATURE'S STEP-CHILDREN.*

THIS Conference is concerned principally with abnormal beings and, in one sense, the more abnormal an individual, the greater his claim upon our sympathies.

Scientists pursue the study of abnormal humanity with intense interest, for, in the minute differences between two clusters of brain cells under the microscopic lens, lies the tremendous secret of the union of mind with matter. Nor does Benevolence lag behind Science; a conscious soul, foredoomed to treachery and cruelty by the anæmic brain substance which unites it to the cosmos, draws out from the careless world a wealth of pity and sympathy by recognition,—in other words, understanding *is* sympathy. Stupidity is always unfeeling.

The infant race, like every other infant, was lavish with its blame and its vengeance. Stocks and stones as well as maniacs were reprimanded and punished for the devils they maliciously entertained.

There was once no line drawn between responsible and irresponsible since all acts not praiseworthy were blameworthy. This line of responsibility, grudgingly admitted, is again disappearing, in the opposite direction—having covered the whole field of conduct—and as there was no irresponsibility, extremists now declare there is no responsibility.

*Read before Section on Children, National Conference of Charities and Correction.

It is now generally admitted that abnormal criminals can no more control their diseased moral natures than they can change the color of their eyes; it is getting to be admitted that habitual petty criminals and paupers are, in large measure, involuntary victims of hidden disease and faulty training. In so far as a delinquent is irresponsible, does Society find herself bound to protect and restrain him. Where shall the line be drawn between the obligation of Society and the obligation of the individual? It is obvious that the thorough-going materialistic theory would make Society, itself, utterly irresponsible; that is, the theory that we are all fixed in character and career, as in complexion and build, by heredity and environment. And in a sense this is no doubt true.

If Pendergast and Hayward were doomed by these merciless tyrants to their deeds of blood, then just so much are we all doomed by the self-same tyrants to the thousand peccadilloes which no human soul has never escaped. If the murderer "can't help it," and the inebriate "can't help it," and the kleptomaniac "can't help it," then I, a respectable woman, given to procrastination, prevarication and irritability, claim as my unassailable excuse, that I can't help it either. If they are born monsters, then we are all born imperfect, and are no more to blame for our imperfections than they for their monstrosities.

Now whether or not there be a healthful nervous system in existence--which is the equivalent of saying whether or not a sound moral judgment be possible—we know that the general belief in moral accountability, is a power in human affairs which cannot be reckoned out. It is at least one of the factors which produce character; a part and an important part of our moral environment. A state of living in which there was no *acknowledged* moral accountability, would be at least worse than our own which still holds the sinner legally accountable. But if Tom Jones is not accountable his unhappy wife may as well pass unknowing from her troubled pillow to a dreamless sleep with a bullet through her brain, as meet that most horrible of all fates,—a natural death. If I am not accountable I may as well giggle out my days over fashion plates as dream them out over Spinoza. The fact is we are all accountable and therein lies the awful import of our lives. And the

accountability is just this: Not one of us can put motives before his own mind, but we can all choose between motives, (at least we think we can). The philosopher cannot choose a life of silly vanity and the fop cannot choose a life of ambition, but each can choose a higher or lower course, and then pursue it at sublime self-sacrifice.

The idiot is responsible for self-preservation, to a certain extent, and the maniac is in duty bound to follow his delusions, just as we are bound to arrest these delusions if possible.

Our motives for good and bad, desirable and dreadful are the results of environment and heredity, and so in one sense we are products of these two dread factors. They leave us only this for our own proud individuality,—the power of choice between motives which they place before us. Then here arises that terrible responsibility, the sceptre and the rod of mankind,—responsibility for ourselves and for others—even as we are dependent upon others.

We are responsible for every one of our fellow-men, in so far as we make part of his environment. We are a part of his universe which presents to him courses of action and teaches him to judge them as desirable or undesirable. And however it may be with individuals, I do not believe that any general advance was ever made by any tribe or people except as the higher and the better came to be regarded as the easier and more agreeable.

In this Conference we study our responsibility to every class and condition of our fellow men. We owe a separate individual duty to every individual who goes to form the world of humanity in which we live. What then do we owe our fellow men? To him who has ten talents we owe homage and loyalty, that he may be no "mute inglorious Milton." To him with two talents, we owe comradeship—give and take assistance on equal terms. To the wretch who has nothing and from whom we can demand nothing, we owe protection and restraint. And does our social responsibility stop here? But we have another co-worker, whom I fear we usually ignore, until he stops working and takes to pilfering and starving. "And to another man the Lord gave one talent,"—and in envy, in bitterness and in shame this slighted laborer went and hid talents in the earth, and dawdled through his time of proba-

tion, then to his whining plea of ill usage his stern Lord made answer brief: "Take away his wasted opportunity and cast him into the outer darkness, once he was only incapable, now he is pariah and outcast."

So saith that hard Master, Society, "Who reaps where he hath not sown and gathered where he hath not strewn."

Let us now consider this unprofitable servant and his fate. I do not ask, is his sentence just? Grant that it may be. I do not ask, is it Nature's program? We know that it is. The ill-indowed are Nature's step-children and Nature is the cruellest of step-mothers. I only ask, is this treatment of our brother with one talent the highest, and wisest, "the most co-ordinated" Spencer would say, of the different courses of action now presented for civilized man to choose from.

We are trying for a closer economy in the spendthrift world. Is this the best use we can make of the man with one talent? The inferior, the underling, not really lacking in ability, but below the average? Is there no way of persuading the disreputable sluggard to take his poor little talent out of its grimy napkin and turn it to account?

It is this inferior grade of humanity which furnishes the great majority of paupers, criminals and tramps; it is this grade which renders Charities and Correction necessary. It will always be a numerous class since, improve the human breed as we may, there must be an awkward squad below the average—recruited by "reversions," "black sheep," "neurotics," all kinds of "degenerates,"—in a word, inferior specimens. No one expects of them great usefulness, but profitable, in some measure, they must be, or fall out with the social order.

Now why, in the name of self-preservation, does he with one talent sit down on his dull plowshare, fold his rheumatic arms, close his near-sighted eyes, bow his defective chin upon his hollow chest, and waste the contents of his narrow brow in idle repinings? Why does he not rise to the manly toil which is his one human right, turn the stubborn soil and recover his heirship? Ask why, you clear-brained economist, with your keen eye, your sturdy physique, your fine moral feeling, your facile fingers, your happy temperament, your faith in God and for humanity, which comes from confidence in yourself, and look not far for the answer. He does not

plow because his farm *is* stony and his tools rickety, because his limbs *are* rheumatic, his spine weak, his digestion sluggish, his hearing dull, all his sensations slow, his brain coarse and small. He is not helpless but discouraged. He fails because his feelings were hurt when his Lord first offered him one talent, and because the universe has as yet made him no adequate apology. He behaves exactly as you would behave if you had only one talent. Below the average, he finds himself worsted in every industrial encounter with the world. We pity him, but the march of civilization cannot wait for him. He is shoved out of line and we throw him an alms; we forget him and he picks our pockets; and *then* he who could not keep in line, has power to stay the whole procession. He is not neglected now. We build palatial edifices for him, and convey him to and fro in carriages, and furnish him a liveried guard, and feed him, and pray for him, and preach and write and think about him, as he sits in his idle state,—the one undeniable *Personage* in the land. And so I ask, dull and uninteresting as was the servant with one talent, while yet innocent, was there no use to which Society could have turned him in the beginning? In ideal homes, these inferiors are often lovable and useful, but social and industrial competition proves their ruin. Since they are numerous and necessary, might not some clause in universal legislation refer to them? Might not their humble powers be utilized outside rather than inside prison walls? I think it will be admitted that counting out the criminal insane, the radical difference between the so-called good and the so-called wicked, lies in the difference of attitude toward law and existing order. The average citizen regards law as beneficial to himself. The criminal's acquaintance with law has been associated with bitter shame and suffering. Law to him embodies a disagreeable tyrant, against whom he continually rebels. It is this attitude of the lawbreaker toward law which renders him unfit to be at large. He does not feel himself at one with social order nor identify his interests therewith. If every individual could be made to feel that the prosperity of his career depended upon the stability of society as at present organized then crime would cease. But we feel as we have been habituated to feel, and a concept is agreeable or hateful to us according to our indi-

vidual experience. We may recognize an edict as universally useful, without recognizing its good for us; and I assert that the ordinary petty criminal is a criminal because he has not been made to feel himself the creditor of Society, and that his and its interests rise and fall together. Instead, he feels himself in some way at variance with Society and his opposition is the outgrowth of habitual experience and constant ill-luck, as he calls it. He is a disgruntled member of our family.

Mrs. Gummidge's attitude toward "Everythink" is almost universal among the pauper and criminal classes, as it is the attitude of every one of us when we find ourselves failures. This antagonism to Society on the part of the unlucky social unit, is all too comprehensible. The problem of the age is how to range him on the side of Society. As a sympathizer, he may be contemptible, but as an opponent he is most terrible. There are two possible methods of altering this position of defiance of law to coöperation with law. One is the adaptation of Society to the individual; the other is the adaptation of the individual to Society. The former is the aim of all Socialist schemes, and must be accomplished, if at all, through legislation and by slow and imperceptible changes in the opinions of a sovereign people. The latter is the aim of the educator, and must be accomplished, if at all, in the brief period of childhood, by individual teachers for the individual child. How far, how soon, and how wisely, Society is to be adapted to the unit, I leave Socialists and Individualists to discuss in their wisdom. As to how the unit is to be adapted to society, no maiden lady can be without a theory.

It is obvious that the adaption of the inferior adult must begin with the education of the inferior child. The small end of the wedge is the entering end. It is safe to say that the man who disregards and spurns social law was the boy who disliked and evaded home and school law. The early bent of the mind has become fixed and unchangeable by any moral catastrophe. Among my illusions I do not cherish the unproved theory that childhood is plastic, and that proper training must produce its proper results. There is no change in the universe so irresistible and so awful as the obstinate development on his predestined lines of one little child; but

the child who is brought to manhood with a friendly feeling of coöperation toward law and system, as he knows it, has tremendous chances of being a law abiding citizen, and every child who hates school and the restraints of home, is an incipient law-breaker. This incipient law-breaker may be the child born with a moral twist so decided as really to render him irresponsible, or he may be the child whom circumstances have placed at swords' points with law and order as it touches him.

Born criminals are *essential* criminals; our responsibility toward them is merely a police guardianship; but *accidental* criminals, the great army of law-breakers who might have been law-observers if law had been made to them admirable (it is not enough, though necessary, that law-breaking be made terrible) these are the reproach and the menace of every civilized state, and to deplete their ranks is the mighty task of the educator. Our inquiry resolves itself for us, then, into the practical question, how may our school system, at present adapted to bright children, furnish to the dull and inert, the social training which they, before all others, need?

The home is not open to the censorship of the public; we cannot enter its sacred precincts to meddle with its holy hearth-fire. It may be all it should not be; that is not ours to decide nor reverse, but the school is a public trust, of which we are all the watch-dogs. Moreover, the school is to the child what social organization is to the adult. Teach the former to regard the school as something to be upheld and cherished, and the latter is placed in the proper attitude toward social organization.

The public schools of America, as at present organized, touch the Fourth of July sentiment in every patriotic heart, but tremendous as has been their advance upon old-fashioned models, it must be admitted that, having gained much, we have lost something.

Criticism is easy, and because easy it is inevitable. Three generations ago—even one—a foreshadowing of such a school network as covers this land filled the prophetic soul with visions of the hastening millennium. "All social ills," says the sociologist, Ward, "must inevitably be dissolved in the crucible of universal education." Opportunity for education is

now practically universal, the millennium still delays, and statistics of crime have grown so appalling that our unlettered forefathers would not have read them if they could.

Compare the school records and the crime records of cultured Massachusetts and untrammelled Texas. To state the case with all mildness, it must be admitted that the modern school does not regenerate the rising generation. There may be many reasons for this: I state the one which seems to me most evident. Our system of education affords stimulus and encouragement to those most self-reliant, but discouragement to those most dependent upon others for development. Our graded schools lack the personal element in which the little red school house was rich. They are adapted to the average child and they make of him, it is true, a very intelligent and well-rounded young person. The average child, with his orderly mind, large receptivity and well-balanced powers, falls readily into the routine of the guinea-stamp machine, and comes out a vastly improved bit of metal for the shaping process; but no teacher will dispute the statement that the dull child finds his school career an unmitigated weariness from beginning to end. The spur of ambition, the pleasures of original inquiry, the satisfaction of well-earned approval, are all lacking with those ubiquitous children—the teacher's rankling thorn—too bright for a feeble-minded institution, too slow to work with an intelligent class. Their powers of attention are weak, their memory slippery, their interest sluggish; they need special encouragement, and they are too uninterested to command it. Nothing is needed but to add wounded vanity to the unavoidable hardships of learning to render school life, and through this all organized control, disagreeable and even loathsome. And though I have been speaking of exceptionally dull children, I believe this settled distaste for the regularity and monotony of the school-room is the sentiment of a larger number of children than is commonly believed. A child of any marked mental bias, resents the straightening process which shall make him like his twenty classmates, more than he can intelligently express. How much more when a hopeless sense of inferiority gives him a despair of any future success. To this settled distaste any break in established order is welcomed with unfeigned

joy. A product of one of our best graded schools recently said: "I never had a happy or even comfortable moment in all my school life, excepting three times: once when the school house chimney burned out; once when the plastering fell on our heads, and once when one of my school-mates had an epileptic fit." Such an attitude as this defeats all the purposes of education, which, if it does not render mental effort easy, concentrated attention habitual and pleasant, and self-control natural, has no object under Heaven, and is positively injurious if it surround its subjects of study with an atmosphere of dislike. Far better that any student should learn to look with interest upon one book, and connect it reasonably with one train of natural phenomena, than carry about with him an experienced hatred of a dozen learned treatises. Better not know good than dislike it.

We admit in theory a rule we often ignore in practice,—that only study which has real interest for its motive can be profitable. Voluntary attention can only continue for a moment; beyond this all progress of thought must depend upon the involuntary interest aroused. To a bright mind any intelligible subject furnishes interest, but for a dull mind the teacher must manufacture the interest. The numerous devices of educators for arousing interest are not for the sensible but for the foolish.

I am heterodox enough to believe that no education at all is far better than forced and compulsory education, that hunger for intellectual food is far better than surfeit, but I am aware that one is never justified in advocating mere negatives. If one has nothing better to offer than criticism, criticism is unjust. If our school system is at fault in any particular, it can only be bettered by innumerable suggestions, and if I had none to offer I should be a lonely and peculiar American.

The quandary that we find before us is this, that our educational institutions seem adapted to the average mind, leaving out of account the mildly abnormal who furnish the vast majority of our criminals, and to my mind a partial solution lies in the elective system, which has rapidly grown in favor in higher schools. We admit that the college sophomore with abnormal powers of conception may not profit by a course laid down by a professor whose eyeballs bulge with the bumps

of language; but the urchin who saw ten thousand natural phenomena on his way to school and who cannot count twenty, is forced through exactly the same curriculum as the little girl who revels in the multiplication table, and doesn't remember whether father's cow has one or two horns.

This evil of generalization is in great measure avoided in the special schools for particular classes of defectives, where the classes are small, the teachers trained for special work, and the children regarded as individuals rather than phalanxes; and it is in these special schools that the hopes of the educational optimist are most nearly realized. And yet it seems impracticable, as well as undesirable, that the special institutions should be extended to include merely dull and uninteresting children, whose parents often consider them prodigies of forward wit. Would it not be better to study the success of the special schools where it is apparent, and emulate success wherever it is found? Why not rather make all schools special institutions; that is, schools in which the personal element is intensified, the individual recognized, the natural tastes consulted, a free and unforced development furnished to children who are now more injured than benefited by their school career.

Since the preferences and idiosyncrasies of the individual must control the adult, should they not be recognized in the training of the child? It seems to me that this might be accomplished by the adaption to the needs of childhood of the elective system in order to render the healthful activity of the mind pleasureable and so habitual.

I do not counsel the absence of all external control nor the elevation into a creed of the spoiled child principle. Restraint is necessary to prevent disorders, but never to accomplish any positive good. *Compulsion* should take the form of prohibition, never of origination. "Thou shalt not" embodies legitimate authority. "Thou shalt" is always felt to be tyrannical and employed in education defeats its own ends. We prune and coax and diet a tree; we never stretch it. Only by influencing a child's preferences in study can we teach him anything worth remembering. Let the dull child go slowly. Give him double and treble the time of his brighter fellows. Let him take one subject while others take four. If all sub-

jects are equally distasteful, let him rest. If he has a mind it will play when not interfered with. Intellectual work is as unnatural to children as systematic physical toil; neither is profitable; both are hurtful. The colt can leap and gambol all day, but it cannot pull in harness; neither can a child. Don't teach him anything he doesn't want to know; make him want to know if you can; if not, let him alone.

In innumerable cases the head can only be reached through the hands, not only by means of industrial drawing and gymnastics—always felt to be frivolous—but by real manual training, by "making things."

In our zeal for universal education we must take note that many people were never intended by nature to be students, and book-learning only stultifies them. The world wants interested workers, who love their tools and are proud of the work of their hands. Might not the schools furnish the handicrafts which the crushing out of apprenticeship by industrial evolution has suffered to decay? Better train a blacksmith than a loafer; better turn a boy's attention to cooking or whittling than teach him to read and leave him with no desire to read anything but dime novels. The schools in which real trades are taught find them the substitute for discipline, the visible bond between education and self-interest. As inferior and gifted are born into the same industrial world, where they must work together, so inferior and gifted should together get their bearings.

The curriculum of the public schools may well be broad enough and flexible enough to accommodate all learners, as the harvest field of industry must, sometime, if civilization is to be anything more than an experiment, accommodate all workers. If in time shorter school hours, smaller classes, less formal restraint, more personal contact with the instructor, necessitating a vastly increased army of teachers, should be involved in the development of the schools, let us not object. Better more teachers than more apparatus. Better fewer school hours than more idle ones. Education of one individual by another must always be imperfect, and we must not charge as faults of a system what are merely the limitations of human nature. But I do believe that the success which has attended the trained care-taker of abnormal classes just-

fies our studying his methods and transferring his success, if possible, to the broader field of ordinary education. And if the victims of sense deprivation are in need of special attention, far more imperative from a self-interested point of view is the call to society to furnish a natural and wholesome training to those other defectives apparently normal who shall promote or unsettle her stability, and who now are merely dull, disagreeable and disorderly children, demoralizing prim and orderly schoolrooms and learning to hate society.

And so I enter this plea for nature's step-child—an unhappy child—that saddest and most unnatural of all bitter, monstrous, things. Watch that little four-year-old, toddling contentedly after his lively brothers. He brings up the rear of the race; he misses the ball; he trips in the whirl; he stumbles in the game. He is an underling, but he is happy, for he is a child. His blue eyes are as sunny, his lips as rosy, his smiling face as dimpled, his little heart as trustful, his rainbow as glorious, as those of any other happy baby. It is reserved for the relentless school-room, that epitome of life, with its coldness, its ranks and its failures, to teach this little hopeful heart, that, though he loves life, she does not love him; that when he stands at her door and knocks she will look out like the step-mother in the story book and sourly say: "Oh, is it only you?"

Although all educational systems must be imperfect, it seems obvious that the imperfections of present systems press most heavily on those least fitted to withstand ill-training, not the clever nor the common-place, but the mentally inferior; and viewing our last year's record of 10,000 murders, 80,000 tramps, 100,000 criminals and 200,000 paupers, furnished almost exclusively by the mentally inferior, let us not hold their better training as of no importance.

ALICE J. MOTT.

THE EFFECT OF INSTITUTION LIFE ON CHILDHOOD.*

CHILD-SAVING implies the interposition of a savior. The body is to be saved from disease and impurity and corruption. The mind is to be saved from sloth, from stupor and degradation, the soul from sin. In all these cases some powerful outward influence must be brought to bear upon the plastic material. How this can best be done, by whom, and in what way, is the topic of this article.

The Christian home, the center of civilization. This is an indisputable fact. Here the mother is queen, the children are loving subjects. Here, under her benign influence, the child is in process of salvation, the body is disciplined to obey law, without which the child is dangerous to itself and to society. Here the mind is trained in the principles of righteous living in all matters that concern its fellow beings. Here sincerity, integrity and justice are slowly but surely planted in the mind of the growing child. Here the soul is brought under the mind of the direct influence of Christian religion, and a way opened for communication with its Creator. Loving messages flash from the soul of the child upward, and from the Creator of the child downward, night and day.

These facts are well known and are only touched upon to bring out the contrast between the child surrounded by these blessings, and the child deprived of them. All that warmth and shelter and light and love can do for a child is done without interruption as long as the child continues in this beautiful harbor of rest and safety. The Christian home is the highest ideal we can conceive of to accomplish the saving of a child. From this beneficent atmosphere the child goes out into the world, strong to resist temptation, resolute to follow the path of righteousness and true godliness. But, alas! such homes are not universal. There may be shelter and food and clothing, but the mental life of the child starved. There may be teachers, tutors, books, provided for this eager, thirsty nature, and God left out.

*Read before Section on Children, National Conference of Charities and Correction.

The Homeless Child. We come now to consider the case of the homeless child, knocking at the door of civilization and pleading for sympathy, for safety. Around the child stand evil forces that fructify rapidly about the helpless. Let the child stand at that door knocking long enough unheeded and it is lost. Our jails, our poorhouses, our gallows, swallow them. What can be done? "Please, somebody take my hand," cried out a little mite of a girl upon the railway platform at a suburban station the other day as a great train came rushing up. A motherly looking woman reached out and the little one ceased to fear. Where shall this child turn to find a savior that will shelter its tender body from the storm, and feed its eager mind with the principles of justice and truth? to wash its wounded soul from the stain of sin and bring it pure and white and lovely into the bright light that shines about the throne of its Creator? We must remember that many of these little children, homeless from no fault of their own, are debarred by almost insurmountable barriers, from an arbitrary disposition of them by the State. There may be a father living, who, drunken himself and worthless, will still refuse to permit their adoption. There may be a mother, unable or unwilling to shelter the child, yet who intends, as soon as practicable, to resume the charge of her offspring. There may be near relatives that interfere to prevent such a final disposition of the child as this surrender to the care an adopted home requires. These are only a few of the many complications that confront us when we seek to save children. We cannot compel these unwilling people to yield up absolutely their presumptive right, nor again, can we induce them to provide the shelter so much required. These are not unusual problems. We meet them often. We cannot place the child for adoption in a permanent home, if we desire to, nor can we induce these people to provide for its care, even, which is rarely the case, where they are suitable guardians.

Independence of character, the American ideal. We come now to consider this well established proposition, namely, that independence of character is the American ideal of life. One fact above all others impresses a stranger when visiting our land, and that is the sturdy, self-reliant, evenly poised spirit of the people; be it the bare-foot boy following his father's

plow far away on some distant farm, or the little maiden stepping daintily up to the schoolhouse door, book and slate under her arm, or the mechanic in his workshop, or the maiden fresh from college, through all grades and classes of our people this thought runs like a line of sparkling light: self-maintenance, self-respect, a purpose to work out their own living, regardless of outside help. Paternalism, the dependence upon another's patronage or influence or wealth, does not belong to the true American character.

Now, then, granting this, where shall we best encourage this spirit and its natural development in the little homeless child? There are no limitations in this land to the upward movement of an individual. And yet, are we certain that an adopted child will attain this desired result? Is it not possible that fond guardians, unaccustomed to child nature, may be wholly unsuccessful in developing the spirit of independence? Even when every other obstacle has been overcome and the child securely planted in a comfortable home, who will guarantee that the body will be properly trained and the mind instructed and the soul invigorated in this adopted refuge? There are homes where the child's body will be cared for, the child's mind neglected. There are homes where the mind and body will be most assiduously nourished, and yet where the child's soul will be abandoned; where the word of God is never heard and the love of Christ for little children is forgotten. We should remember that the time to do this child-saving, body, mind and soul, is brief; that the child of seven or eight years leaps almost by bounds into the woman or the man, that probably four or five years must be the limit within which to do this tremendous work; a task for which the adopted guardians require peculiar training. Knowledge of the physical nature, the mental structure, the spiritual intelligence of the child is necessary before the child comes under their care. They have no right to experiment. The State and society expect no experimenting. Some distinguished physician is said to have ruined a bushel of eyes in learning how to operate for the cataract, but experimenting cannot be tolerated in the case of a child.

Institution Life. This brings us to consider the claims of the institutional life. It must be admitted that in this com-

paratively new country institutions are necessarily in the process of formation. They are doing the best they can under severe limitations. They may be able only to afford temporary shelter and food. They may be able only to give, in addition to this, the simplest mental training. They may be entirely debarred from speaking to the child about its destiny after death. These are limitations much regretted, but still limitations which confront persons interested in the child's welfare. Institutions doubtless do the best they can under the circumstances, but let us conceive of one which has attained some degree of perfection in this work, where these three distinct conditions which make up the child, that is to say, its body, its mind, and its soul, are recognized, and where the steadfast purpose of the authorities is to produce a well rounded character, neither dwarfed nor distorted in its physical mould or its mental machinery, or its spiritual aspirations. Here we have, let us suppose, the apparatus to develop a thorough American character, well rounded and fitted for its place in society and the State. Here, under experienced instructors, previously examined and approved by the highest authority, the child is taught what would have been inculcated in the Christian home, were such a possibility within its reach. Close beside this institution stands the public school. There is no reason why the children of our institutions should be treated as prisoners or clad in conspicuous raiment as paupers. There is no reason why the child whose home is under the roof beneficently provided by private philanthropy or by the State should not go forth day by day and mingle with the children of the wealthy across the street, or sit side by side at the desks of the public school, so that the child of the institution may have the best mental training money can buy. There is no reason why the child of this institution shall not have taught to it, under such form as its nearest relatives or its parents would have preferred, Christ and Him crucified, the friend of children and the benefactor of youth. There is no reason why the child of an institution should not be taught, as soon as age permits, the pathway of industry, the means of a livelihood in such a direction as the child's natural instincts point out. From institutions like this have already come many among our leading business

men, our best educators; well trained, sound in body, accurate in thought, reverent in religious matters, because of the systematic influence of the institution.

More and more, as this country settles down to steady modes of thinking and living, we value system and dread the spasmodic and the irregular. One has but to visit the homes of our people to see startling instances of dwarfed and distorted childhood. Unsystematic training, over-fondness, and perhaps inertia, have tended to produce an individual character which must eventually create unhappiness for itself and to all with whom it is connected. The institution is system personified. From its garret to its basement, matters move by the tick of the clock. The child rises, lives, retires, under a system. The child-mind is followed through all its configurations by an atmosphere of regular order and system. The supremacy of law becomes part of its habit of thought. The realization of its responsibilities to its Creator deepens day by day. When this child emerges from the door a graduate, it enters upon its career well furnished in all those matters requisite to secure to it a wholesome and healthy independence of character. It leans upon no lavish expenditure from relative or friend, but looks only to personal exertion for success. Trained in hand and foot and mind to work for itself, to expect no aid but what can be carved out by its own efforts, the child now grown to manhood or womanhood, is approved as an admirable illustration of physical culture, a useful member of the State, a devout and reverent worshipper of that great God.

METHODS OF DEALING WITH MOTHERS AND THEIR INFANTS.

THERE is no problem in the whole range of our charities whose true solution means more for human welfare than this. The true mother, in a happy home, guiding the child in its physical, mental and moral development is the base of our social, moral and political life. The home above and beyond everything else is the divine nursery where the tender human plants are developed into moral hardihood to endure transplanting into other conditions. But homes are broken up through a large variety of untoward conditions. In many an instance the mother is left with a little one, or it may be with more than one, to earn their daily bread as well as to develop and guide their growing powers into right relations to each other. Then there are the children *born* homeless, born of unmarried, homeless mothers, an increasing class in our country today. How shall we deal with these in order to secure the highest welfare of child and mother and society? Any method that secures the most favorable conditions for both mother and child will, in the very nature of the case, tend toward the betterment of society.

We realize today, as we have never realized before, that "the hope of the world lies in the children." In any plan for changing human conditions, for bringing in a better era, the child and its conditions for growth and development constitute the largest factor. In view of this, we may lay it down as an established principle in the work of reforming and redeeming the world, that the good of the children must be the first consideration. Any method which reckons without the child or regardless of the child's highest good, will fail to secure the good of the mother and the redemption of society. If the good of the child is secured, we may be assured that the highest welfare of the mother will be the result. The true interests of mother and child are not and cannot be at variance with each other. The *true* welfare of one individual can never be secured at the expense of another. The *true* welfare of one class of society can never be attained at the

expense of any other class. Human interests are not thus divided. They are one and inseparable. That method which secures for the child the most favorable conditions for development, and puts him into the best physical, mental and moral health-giving environment will open the way for these best results for the mothers.

There are three classes of mothers with whom we have to deal:

First. The mothers who have married and had a home, but who, through the death of or desertion by their husbands, are left homeless and unable to furnish support for self and child.

Second. The mothers who have been seduced, betrayed and deserted, the illegitimate mothers, many of them utterly homeless, disappointed, discouraged and forsaken.

Third. The mothers who are deliberately leading a life of prostitution with no apparent desire to leave such a life and yet with mother love enough to cling to the little one.

With the first and second classes there are three methods of dealing:

First. The mother may keep her child under her legal control and bring it up herself.

Second. She may keep the child under her legal control and hire it cared for by others.

Third. She may give up the legal control of her child and let it be transplanted into other conditions, by being adopted into a family home.

Let us consider each of these methods in their order. First, the mother may keep her child under her legal control and bring it up herself. Every child born into this world has an inalienable right to a home. This means a place where he shall have father and mother love and the care which grows out of this unselfish love, where he shall have steady discipline, the love of home cultivated, those elements of character developed which reach their highest type in the fulfilment only in the atmosphere of a true home life. Society is endangered just in proportion as a larger number of children grow up to manhood and womanhood without the knowledge or the love of a home. Society is protected just in proportion as this instinctive love of home is cultivated in every

child. Hence, the mother, if she is to keep her child must be able to secure, either by her own exertions, or through those interested in her, a home for her child. It may be a humble one, but a home it must be. She must be able to furnish for her child a true home life, she must have the sympathy of society so that the hand of helpfulness will be outstretched to her in any hour of need. If she can do this and the ban of society has not fallen upon her so that she is ostracized and under the shadow of disgrace, she may keep her child under her legal control and bring it up herself. Surely, if the child's welfare can be best subserve, or just as fully secured, the mother should, by all means keep her child. It is her duty as well as her privilege. All other things being equal the mother is the best guardian and home educator of her child. According to the standard just laid down, a few of the first class mothers should keep their children and bring them up, but this privilege would, of necessity, be denied to the second class and to the third class.

Second. The mother may keep her child under her legal control and hire it cared for by others, or perhaps she may have friends who will take temporary charge of her little one without pay or for a smaller consideration than strangers would require. It is been the desire of a number of philanthropic women of my acquaintance to establish homes where the homeless mothers and their infants could be cared for and taught and disciplined, or where the infants could receive care while the mother went out to work to earn the means necessary to such care. This method, in its various phases, takes the mother away from her child and puts its daily care into other hands. It provides for no real, true home life for the child. If the mother is a wise, kind mother, one capable of doing the very best for the child, this method would not be as good as the first. If she is an unwise mother, then the interests of the child would not be secured in this to any greater extent than by the preceding method. The mother could at any time, if she were not pleased with the management and discipline of her child, take it away and more than likely put it under far more unfavorable conditions. The child is not sure of a steady home life and regular training in home and school. The world's thought in the past

upon this subject has been largely in the supposed interest of the mother and little along the line of the welfare of the child. Sympathy for the mother has caused us to lose sight of the child's welfare. We have too often thought and said "She is the mother of this baby and whether wise or unwise, good or bad, virtuous or vicious, the child is hers to keep and care for as she sees fit." We have also said "Let the illegitimate mother keep her unfortunate child. It may help to hold her to a good life." And too often the little one has been but a plaything in the hands of both mother and society with no true training or genuine development along right lines. Sentiment upon this subject must give way to judgment. True philanthropy seeks welfare first and knows that happiness will sometime follow as a sure result. Is this second method a wise one? It gives the child no home. He is brought up by strangers and often is transferred from one home to another thereby destroying any true discipline. It does not secure for the child the mother's daily influence and care, and so is lacking in the essential elements to make it a wise method. It may be used temporarily until a permanent home can be secured.

Third. The mother may give up the legal control of her child and let it be adopted into a good family home. In discussing this method we have to bear in mind constantly that motherhood is a divine relationship and hence a mother and child must not be thoughtlessly separated. Such separation is justifiable only where the good of both child and mother is conserved. In the discussion of this part of our subject, let us separate the married, legitimate mothers from the unmarried, illegitimate mothers. We have learned that, in the case of legitimate mothers, the first method is a wise one for a few; that the second method may be permitted temporarily under certain conditions, but there still remains a large number of legitimately married yet homeless mothers. For these, society must either provide homes or it must give up the care and training to some good Home. The welfare of the child is the first consideration. Again, how is it with the large and increasing class of unmarried mothers? In the past, they have been left without thought, without care, either on the part of the individual or of society. But this

problem has been forcing itself upon our attention during the past decade. What shall be done for these girl mothers? Ninetenths of them are more sinned against than sinning. They are young, many of them but babies themselves. Many of them are motherless, and if not motherless, they have had little or no home discipline. They have never known what it means to be controlled. Obedience has not been learned in their home life. They have, many of them at least, been sent out to earn their living at from seven to twelve years of age. The domestic in the average home in this country, has no home life. Her associations must be sought outside, and many of them are associations formed upon the street. A startling responsibility lies at the door of every home keeper in this country who employs a girl helper. She is under moral obligation to furnish a true home life for that girl, and God will hold her responsible for doing this. Through traps laid for these unwary feet and a network of temptation, and in the large majority of cases, under promise of marriage, this young girl is led on until she is seduced and betrayed and then deserted. The betrayal of these little ones should be visited with the severest condemnation of every decent man and woman. Is this the case in society to-day? This poor girl, homeless, deserted not only by the wretch who, in the guise of manhood and love secured her love and trust and promised protection and marriage, but deserted, thrust aside, turned away by even Christian women, is obliged to seek a home somewhere. In these later days Homes have been opened by Christian men and women for the shelter and protection of this class. Here for a few months they are under the kind and motherly Christian influence and training. Here the young girls get, for the first time it may be, a vision of what life means, a truer conception of manhood and womanhood. In the "Wisconsin W. C. T. U. Home" they are under this care for one year and are sent out into approved Christian homes. They do the work while in the Home. They are required to be governed by our advice as to what is best to do for the child. The large majority are incapable of caring for or bringing up a child. The mother love is strong and it is like tearing the heart asunder to let the little one, bone of her bone and flesh of her flesh, go out of her arms to

be cared for by strangers. She has no home for the child. In the large majority of instances, she cannot earn any reasonable support for herself and child. She has brought her child into the world under the most unfavorable conditions. Father and mother have both sinned against their child. They should atone for this to the fullest extent possible. This means that she should, regardless of her own feelings, and of her own breaking heart, seek the highest good of her child. The giving up of self for the good of another lies at the foundation of a regenerated society. Which does the mother love best, herself or her child? If she loves herself most, if her love for her child is a selfish love because it brings pleasure to her, she will say "No matter what it may bring to my child, of sorrow, of shame, of discouragement, of disgrace, I cannot give him up, it would break my heart." On the other hand if she loves her child with an unselfish love, more than she loves herself she will say "No matter how much heart-ache and sorrow come to me, my child, my little innocent one must not be made to suffer for my wrong doing. He must have the best opportunity for manhood, for a true and happy life which can be given him. *I must give up self for his sake.*" And just at his point we have the beginning of a truer thought of life's meaning and the evolving of a nobler purpose. These girl mothers are sent away from the scenes of their downfall, away from where any one knows of their misfortune that they may have an equal chance with other girls to live a good life. They are sent where they will have motherly care and interest, and where the moral training begun in the Home will be continued. We find that the most dangerous thing that can be done for such a girl is to send her back to her home, if her misfortune occurred there. A change of association and environment is needed, in order that the past with its nightmare of horrors may be most effectually buried and a future bright with hope and an earnest purpose may open before her. Under this method ninety-two per cent. of the second class of mothers cared for in the "Wisconsin W. C. T. U. Home" during the history of almost nine years, are living upright, honorable lives. One-third of these girls have married and are in average happy homes. Little can be done to permanently improve this class of girls, except

as they are held under kind and careful but strict restraint for a sufficient length of time to make an impression upon character. Many of them learn here their first lesson in obedience. Many have to be controlled for the first time in their lives, some, even by manual force. These few with no single exception have taken their places among our best girls. These mothers, with few exceptions give up their infants, not because they desire to do so, but because they see that it is best for their children as well as for themselves. Should they keep them they would fix the disgrace of illegitimacy upon themselves and their children. Neither could ever get away from the disgrace. The mother has no right to handicap her child, neither is it wise for her to stamp herself as a fallen woman if she wants to make it as easy as possible to do right, and as difficult as possible to do wrong. Through the "Children's Home Society of Wisconsin" these infants, as well as many other homeless babies, are placed by adoption in good Christian homes. They, too, are placed far away from where their antecedents and life history are known, thus giving them the best opportunity to grow up to noble manhood and womanhood, to become useful citizens, makers and keepers of healthy, happy homes. The happy Christian home with its family life is the divinest, most sacred place for man, woman or child this side of heaven. So our method of dealing with homeless children is to put them at the earliest possible moment into such homes. The homes where these little ones are placed are visited and a careful oversight kept that we may be assured that they continue to be good homes. Institutions have done much for children who have been left homeless, but family life is the ideal condition for every child.

How shall we deal with the third class of mothers and their infants? Those mothers who are deliberately leading a life of prostitution with no apparent desire to leave such a life, and yet with mother love strong enough to cling to the little one? For this class there is but one method if we are going to save the child. The child while a babe must be taken, by kindly persuasion if possible, by law if need be, from the mother and put into a Christian home where any bad heredity will stand the best chance to be overcome by a loving and tender, yet firm and faithful discipline in the home. In this way we shall not be "overcome of evil" but shall most surely "overcome evil with good."

ANNETTE J. SHAW.

AN ANALYSIS OF THE SOCIAL STRUCTURE OF A WESTERN TOWN.

[Continued from the May number.]

VII. SOCIAL ORGANS.—(Continued.)

3. *The Regulating System.* Another system of organs remains to be considered—those for the regulation of the activities of the community. The institutions thus far indicated are for the control of the food conditions, and for the perpetuation of the life of the community. Those now to be considered are for the control of conduct in all phases of social life.

To secure the highest amount of coöperation, some directive agency is necessary, whether the coöperating group is large or small. The work of each factory is done under the eye of a superintendent and according to a set of rules. An institution like the railroad has a perfect hierarchy of officers, from the directors and president down through superintendents, trainmasters, foremen, section bosses, etc., each of whom has a certain amount of activity to control. Train-dispatchers regulate the movements of trains over wide areas with the precision of clockwork.

Again, the members of a number of these social groups may unite into a larger organization to regulate affairs for their own interests and presumably for the interest of society at large. Railroads form pools. Laboring men form unions. There are represented in Galesburg at least fifteen labor unions, besides other organizations, such as the Grocers' Association and the Butchers' Protective Association. Even the newsboys have a union. These groups are subject to a higher centralization of authority in the national organizations.

It will be remembered how the communicating apparatus is arranged about centers. These centers are usually centers of authority, and thus the communicating apparatus becomes the instrument of the regulating system.

The most comprehensive and minutely organized regulative organ is that of government. Every social group and every

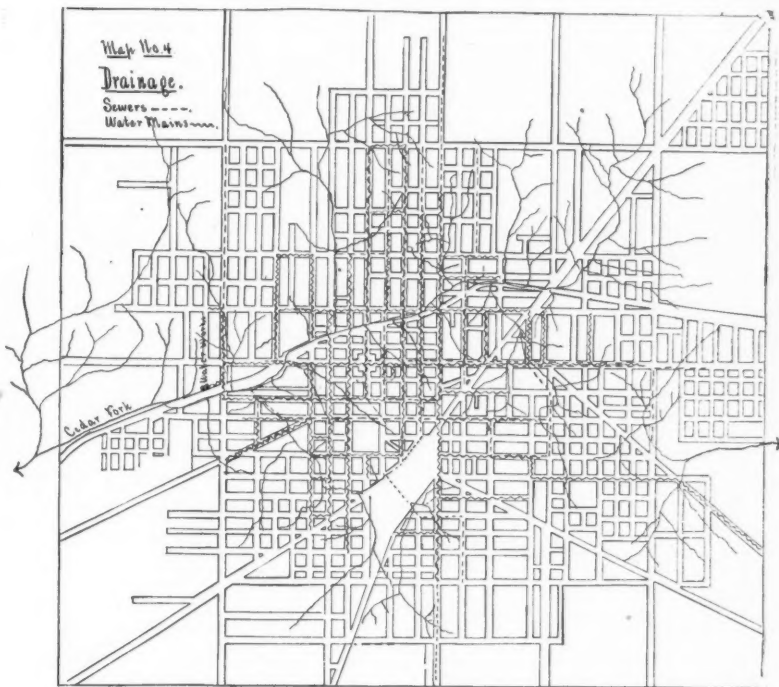
individual is under regulations imposed by it. Before 1841 there was no municipal government in Galesburg. The regulation of conduct was safely left to the individual consciences. When this failed, the church and the college became the courts of appeal. In 1841 the town of Galesburg was incorporated, town limits were established, and a Board of Trustees elected, who assumed control of affairs. Ordinances were passed to which the activities of the citizens must conform. In 1857 a special charter was obtained and the city limits extended to their present position. In 1876 the city was reorganized under "An act to provide for the incorporation of cities and villages," approved by the General Assembly of Illinois in 1872. Government from a central authority became more detailed and comprehensive, as has been shown especially in the development of the protective organs. Above all is the great judicial system—laws, courts, legal advocates and advisors.

The vicarious nature of the governmental organ appears at election time, when the citizens choose their representatives to serve them in various capacities. The executive head is elected by the whole people, and the members of the council by their respective wards. In this connection the regulative function of political parties should be mentioned. Set one against another they prevent tyranny and unjustifiable practices on the part of any set of politicians. Corrupt as may be the practices of political rings, there are limits beyond which they dare not go for fear of the opposing faction.

This leads us to speak of a powerful, though unseen, means of control, viz., public opinion. It was this, in connection with their religious beliefs, which regulated the conduct of the citizens in the early days before government was organized. And it is still a powerful factor. Men form their views of religion, of morals, of politics, largely under the guidance of public opinion, and make their actions conform to it. "They say" is a powerful authority, though usually "they" are an unknown quantity. Fashions are dictated by it. Much of etiquette is tyranny of custom enforced by public opinion. This controlling agency is a vague thing, but it sweeps through a community with irresistible power. The rapidity with which fads spread is an illustration of it.

In connection with this should be mentioned the power of tradition as a controlling agency; that is, the respect for the opinions of preceding generations. This gives rise to a conservatism which opposes itself to the desire for change, which is so common in our time and land. These two opposing forces, conservatism and radicalism, are the extremes which, in their struggle for supremacy, preserve a social balance. They act upon each other as do the various political parties.

Galesburg is noted for its conservatism in many particu-



Map No. 4.—Natural drainage, sewers, and waterworks.

lars. There exists a profound respect for the ideas and wishes of the founders. In various ways the town has clung to the customs of the village. It is only very recently that "citified" ways have been gaining the mastery. Some have said that

Galesburg is more like a New England town than any other western town they ever saw. Progressive business men say that novelties may only be "sprung" upon the community with caution; the manner of their reception is always a matter of doubt. Within the last few years there has been a rapid improvement in the architecture of the place. Previous to this progress there was a uniformity of plain, old-style buildings, whether they were residences, churches, or business blocks. This could be traced, in large measure, to the dislike of destroying old landmarks, which were associated with memories of the fathers who established the colony. But not long since some one built a modern house. This gave rise to a sort of rivalry, and other and better houses were built. Fashionable streets and sections began to develop where residence property is now at a premium. The burning of one or two of the churches furnished the occasion for the erection of modern buildings. Immediately the churches began to vie with each other in the beauty of their structures.

"The church history of Galesburg is one of great interest, for the city was the outgrowth of religious and philanthropic sentiment." The church was the chief regulating organ during the first years of the community. Church "discipline" was given for misdemeanors which would now be left to the family, or, at the worst, would be taken before a justice. Beginning with the small church of sixty-three members, it divided and branched, and new churches came in, until now there are twenty in the city, with an aggregate membership of at least five thousand. The original church largely established the character of the place. Today the church is the great keeper of morals, and through its men's leagues, its temperance and other societies, it does much to regulate the conduct of the citizens. The saloon did not gain an entrance until 1876, and then only after a long and bitter fight.

Knox College is the twin of the church in Galesburg. The almost supreme control of the college over the community in the early days has been mentioned. Its authority continued for years, and, although commercial interests have now gained sway, the college still gives tone and character to the town and is sacredly cherished by the citizens. It is still spoken

of as the "life of the town." Lombard University, a Universalist institution, was founded in 1852. There are three Catholic schools; Swedish parochial schools; several kindergartens and a kindergarten normal; a business college.

The public school history of Galesburg affords an excellent illustration of the necessity of coöperation and of the process of centralization of authority. The first public school was built in the timber north of town in 1837, but soon moved to town where it occupied a store building until the Academy was built. Here the younger children were taught in the attic, while the older ones attended the academy below. In 1839 the first district school was built upon the public square. Other districts were laid out until in 1857 there were eight, each with its school independent of all the others. Owing to the lack of system, the instruction was exceedingly poor. Prof. Churchill, principal of Knox Academy, having been abroad and studied the Prussian school system, started a movement toward the organization of union graded schools. He met ignorance on the part of the people and bitter opposition on the part of the college authorities. The latter were afraid that a good system of schools would ruin the academy. After much discussion through the papers the movement was successful, and in 1859 a charter was obtained and a little later the organization was completed. There exists now a complete school system, beginning with the kindergarten and culminating in the college.

The schools are an important organ of control. They do much to direct the morals, as well as the intellects, of those in their charge. Serving as centers of authority in the community, they also send out graduates to become authorities in other centers.

The regulative power of the press is immense. At the time of the denominational fight over Knox College, in the efforts to grade the schools, during the battle to remove the county seat from Knoxville to Galesburg, when the question of graveling the streets arose, when efforts were needed to secure railroads, during political campaigns and campaigns against vice and political corruption, in all questions of public importance, the Galesburg papers have not only supplied the community with information, but have done much to guide

and control public thought and action. The literature circulated by papers and magazines and through the public library has a regulative function. Certain bookstores have tended to elevate the standard of literature read, and to educate the people into purchasing private libraries.

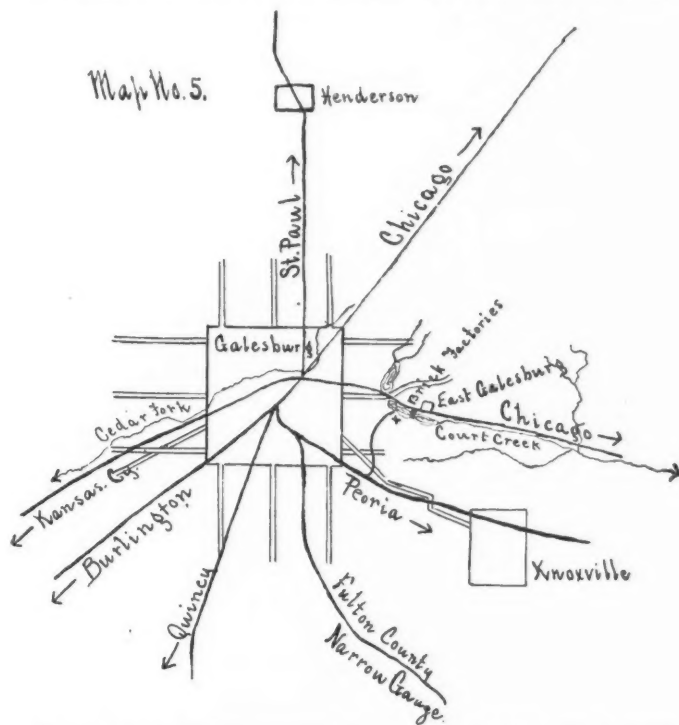
Many other organizations exist which are distinctly regulative in their purpose. Such are the Civic Federation, the A. P. A., the Salvation Army, the Y. M. C. A. Literary, art, and musical clubs are educational. Social and amusement clubs, the theater, public parks, and all other recreative institutions regulate mind and body. Some of these at times perform a direct public service, as when the Galesburg Cycling Club, representing three hundred wheel riders, petitioned the legislature in behalf of good roads, and have done much to stir up the public consciousness on the subject.

We have now passed in review the structure of the social body. The analysis has been meagre, but some new conceptions may have been suggested. The social body is seen to be organic in its nature. It is not a heterogeneous mass of fragments, but an organized whole, with part related to part and with the whole dependent upon the parts. Its development has been that of an organism—from the simple to the complex. With increase of mass has gone a differentiation of parts and of functions which coöperate for the good of the whole organism under an increasingly centralized authority. Besides the social body there is also a social mind, of which the physical arrangements are simply the instruments. It is an intangible, but a powerful thing. Public opinion is, perhaps, the most familiar expression of it. It lies back of all social activities. Both in the physical structure and in the psychical activities the individual is the ultimate unit. The whole organism is composed of individuals, and it exists for the good of these individuals. The efficiency of the whole structure and of any organ may be judged by the degree in which it ministers to the welfare of the individual. The complete and perfect life of the society, by which is meant the greatest possible good of the individuals which compose it, is the desideratum of all social arrangements. It is well known that few social organs perform their functions perfectly. This leads us, then, to notice

VIII. SOCIAL DISEASE.

Disease may be located in every part of the social body. As in the human body an organ which fails to perform properly its functions is diseased, so in the social body any organ or individual which performs its functions imperfectly, and so prevents the most perfect and complete life of the society, is diseased.

Physical disease in the individual is a pathological social



Map No. 5.—External communication. The original stage roads from Knoxville and Monmouth have been straightened, section lines have become country roads, and the railroads furnish eight lines of external communication. The brick factories gave rise to the suburb of East Galesburg which is connected with Galesburg by an electric railway. The artificial lakes in Court Creek valley supply the C. B. & Q. R. R. with water, and the wooded, hilly region about them has been converted into parks.

condition, inasmuch as it prevents the individual from performing his proper social service. It is needless to speak here of the large number of diseased people in every community who are not only unproductive members of society, but are a burden upon it, especially when cared for by the commonwealth. This is, of course, unavoidable, and will exist as long as the human body is subject to ills and pains. Another result of disease is criminality. A study of criminal and vicious people often proves them to be physically or mentally unbalanced. Sufficient weight has never been attached to this consideration in the reformatory and punitive treatment of such individuals. Disease and crime go hand in hand. I am told of a family in Galesburg, five generations of which have been a care to the public. Some of them have been criminals in a small way, all of them paupers, and many of them diseased.

But physical disease is not only a social pathological condition in itself. It often indicates abnormal conditions at other points in society. A study of the diphtheria and typhoid cases in Galesburg was recently undertaken with reference to the system of drainage and water supply. In the attempt to investigate the matter it was found that the record of such matters was in such a decidedly pathological condition that results must be unsatisfactory. Some facts were brought out, however. In 1893-94 there were nineteen fatal cases of diphtheria and nineteen of typhoid—"a total of thirty-eight fatal cases of diseases called preventable." These cases were located as follows:

LOCATION OF RESIDENCE.	TYPHOID. DIPHThERIA.	
Rolling or high ground; fair drainage; public sewers in streets; some houses connected, others not connected with sewers; water supply, private wells.....	1	4
Vicinity of Cedar Fork or its tributaries. Water supply, private wells.....	6	9
Flat ground, poor drainage, few sewers and poorly constructed. Water supply, private wells.....	12	6
Residences connected with public water supply and using such for drinking.....	0	0

The last case proves little, as very few families use the public water for drinking, most relying upon private wells.

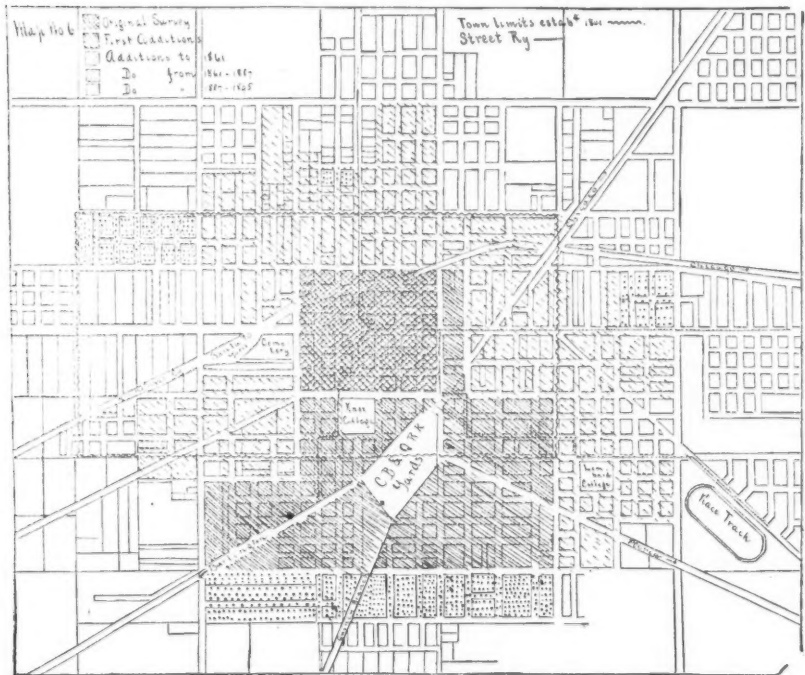
But there is apparently a close connection between the drainage and disease. Cedar Fork is an open and unpaved sewer, and receives all the sewage of Galesburg. The water works are situated upon its banks, and there is some danger that filth may filter into the wells, and in time of flood be swept in in large quantities. Chemists have declared the water pure, however. Farm tile is used for many house drains and, in some cases, for street sewers, which is a source of danger. Galesburg has an exceedingly low death rate, however, and the cases of typhoid and diphtheria may usually be traced to improper sanitation in family domiciles.

Poverty and pauperism find a place in Galesburg as elsewhere. This may indicate social disorders of various kinds. It may arise, in some cases, from pure misfortune. But it usually indicates poor management, thriftlessness, wastefulness, or vice—or, in other words, pathological conditions on the part of individuals. It may, in some cases, indicate misunderstandings or injustice between the laboring classes and the capitalists. There are societies in the city to investigate and care for these classes, and the city employs a poormaster. Unhealthy conditions are often found in the attempts to care for these classes. Charitable societies and the city itself employ methods of "relief," which tend to increase rather than to diminish the trouble. The practice of paying a tramp's fare to the next town is pernicious, and is an encouragement to the fraternity. Mention has been made of one family of which five generations have been more or less "on the public." Well-meaning, charitable persons foster such burdens on the community by misdirected giving.

Vice and crime have been on the increase for several years—not an abnormal increase, perhaps, but an increase coincident with the growth of the city. Many agencies are at work to nourish this trouble. There has been a rapid increase of the floating population, who are an unsocial class and the source of a vicious element. The twenty saloons are breeding places of vice, and the gambling hells center about them. Negligence and corruption on the part of officials has not been uncommon. Insufficient school accommodations and non-enforcement of truant laws have left many youths upon the streets to swell the ranks of the unsocial. The churches,

through ignorance and oversight, have given fancied or real cause for certain classes to remain away from their influence.

The Young Men's Christian Association is a grand institution, but what does it signify? First, that there are large numbers of young men in the community who are rapidly becoming unsocial, if not anti-social. That many homes have



Map No. 6.—The cross-checked area at the center is the original village, and the blank space south of it, reserved for Knox College, represents the motive which brought the village into existence. The portion shaded with diagonal lines indicates the first additions made under the impetus of the approaching railroad. The diagonal dashes show the continuous growth of the town after the building of the road until 1861, and the slight extension of additions from that time until 1887 is indicated by the dotted areas. About 1887 the approach of the Santa Fé R. R., the building of street railways and the laying of pavements, were the chief causes leading to new subdivisions shown by the blank areas. As the population spread it also increased in density at the center.

failed to do their duty to the young men in the matter of

morals, education, health, and sociability. That other institutions, as the churches, have failed to meet the needs. There are many people who think it a matter of congratulation that a free kindergarten exists in the city. It is. But the school is a living witness to the fact that there are scores of homes in Galesburg which cannot, or will not, properly care for their children. The Civic Federation testifies not only that vice exists in the city, but that the proper officials have failed to suppress it. The present administration was inaugurated largely through the influence of the Federation, and has done much to uproot the vicious haunts of the city.

The press has been mentioned as a powerful organ of control, as well as one of the most important means of communication. It can be taken as an illustration of certain pathological conditions which often escape notice. It is usually forgotten by the mass of the people that the printing of a newspaper is a business, and that those in charge of it are dependent upon it for their livelihood. This usually tempts the newspaper to present its matter in potions pleasing to its constituency. Party newspapers are seldom unprejudiced, and shape their news items and their editorials to suit their own needs and the desires of their party. There can be no doubt that many political and religious newspapers do much to perpetuate prejudice and narrowness on the part of their readers. The failure to present the exact facts on all occasions is a fault on the part of the press and the cause of much mischief. Particularly in a small town is the newspaper dependent upon the good will of its subscribers and advertisers. This often leads to the glossing, or to the smothering, of facts which might be offensive to certain portions of the community. The press can hardly be blamed for its attitude from a business point of view; but it is nevertheless a pity that an instrument of such power should be deprived of a large part of its social value by such considerations.

These illustrations of social pathology have been selected not because they are the worst in the community, or because they are worse in Galesburg than elsewhere, but because they are the first at hand.

All of the activities of the society were at one time per-

formed consciously by the individual members. As they became delegated to special organs they gradually grew automatic, so far as the mass of society was concerned, and little thought was given to them. Watchfulness decreases and the relation of the individual to the social whole is forgotten. There is *social unconsciousness*. On one of the handsomest streets in town it once became a habit with certain individuals to throw scraps of paper into the highway. There was individual consciousness of the act, but there was not a consciousness of the relation of the act to the social welfare, until someone noticed the appearance of the street. A conference was held, social consciousness was aroused, and the nuisance was abated. The same thing occurred in the case of the Civic Federation. Many individuals knew the condition of municipal affairs, but not until it became social knowledge, and social feeling was aroused, did society act through its organ, the Civic Federation.

Social disorders may be traced chiefly to the lack of social knowledge, and of social feeling. If corrupt officials are in office, who put them there? The votes of individuals. If school accommodations are insufficient, who elects the Board of Trustees and pays the taxes? The individual citizens. These social organs are created by the people to serve them, and are what the people make them.

If social diseases are to be in any degree cured, it will come about by an appreciation, on the part of the individual members of society, of the true nature of the social body, of the relation of the individual to the whole, accompanied by an altruistic spirit which at present is only partially developed in the human race.

ARTHUR W. DUNN.

The University of Chicago.

REPORTS OF THE MEETINGS OF THE CHILD- SAVING SECTION.

CHILD-SAVING WORK.

FRIDAY, 2:30 P. M.

Chairman, H. W. Lewis, Washington, D. C.—The Chairman opened the meeting with the following remarks: It is no small privilege to be a member of the National Conference of Charities, but certainly if any distinctions were to be made between the various divisions of this Conference, if any division was to be selected as the one of which it might be considered an especial honor to be a member, if any work was to be singled out which should give promise of the greatest usefulness, if any undertaking was to be set aside as one which should head off at their fountain source the streams of pauperism, vice and criminality which are abroad in our land, certainly the child saving section should be the one to be selected. Therefore I congratulate all the members of this section particularly, that they are connected with the child-saving work of the United States.

We are this afternoon to consider the question of the desertion of children by parents, the particular title being "Truant Fathers." I shall presently introduce to you the Rev. E. P. Savage, of Minnesota, State Superintendent of the Children's Home Society, who is to present to us to-day the result of two years' study of this question. It is within my knowledge that Mr. Savage has expended much time and effort, and considerable money, in the collection of the statistics and the information which he is to present to us to-day. I am sure that when you hear his address you will be satisfied that the desertion of children by parents is largely fundamental trouble. It is the one thing which more than any other casts children out upon the public as dependents, the one thing which makes it necessary for so many little children to be placed in institutions managed by benevolent individuals or supported by money raised by taxes levied upon the whole body of the people. It is bound with other questions in such a way that it will always be impossible to separate it absolutely from them. You never can say that a parent has abandoned his family because he drank; possibly he drank because he abandoned his family. You can never say a family has been broken absolutely because the mother was unfit; perhaps she was unfit because of her surroundings; at any rate we have to deal with the desertion of children. I take pleasure in introducing to you Mr. Savage, who will now address you.

PAPER BY REV. E. P. SAVAGE, STATE SUPERINTENDENT MINNESOTA
CHILDREN'S HOME SOCIETY, ST. PAUL, MINNESOTA.

"RESULTS OF TWO YEARS' STUDIES."

Discussion, opened by Mr. M. V. Crouse, of Cincinnati, Superintendent of Children's Home.

Mr. Crouse.—It is a matter of great regret that Mr. Smith is not here. He prepared an address upon the inforcement of Ohio laws, and I know that you would all be benefited by hearing it, and I wish at this moment to thank Mr. Savage for his able paper. The discussion of this subject is going to do a great deal of good. There is more trouble arising from this cause than any other one that can be named. Into the Children's Home at Cincinnati we receive twelve or thirteen hundred children every year, and I believe that seven hundred of these children go there not because of orphanage or destitution, but because of desertion mainly by the fathers, sometimes by the mothers.

I have watched the work in Cincinnati during the past fourteen years, and I have seen a decided upward tendency and result. They have a system there employing a superintendent, one officer of the Humane Society, one officer detailed from the city police force, one other whose special duties are numerous, but who looks after children, also the assistant superintendent who is an old and trustworthy employee, besides other assistants about the office. The prosecutor of the police court is linked in with the Humane Society, and helps them, as does also the judge of the police court, in every way that he can. There is no difficulty in securing the conviction of persons brought into the police court if the Humane Society appears against them.

I will give an illustration. A man deserted his children. He was fined and sent to the work house. When he got out he came back and said he would support his children thereafter. He took them for an outing. Some one gave him some money. He went to the saloons, it was raining, and the little one in his arms caught a bad cold from which it died, and the man was brought back into the police court again. What was the charge, murder? No, but this man was a truant father who took his children around while he was getting drunk. They gave him the longest possible sentence for failure to support his family. Then they put him under a bond of three hundred dollars to take care of them afterward, and the consequence was he was in the workhouse serving out his sentence of a term of imprisonment of eighteen months.

The particular difficulty which has been spoken of is the escape from jurisdiction. In Cincinnati all you need to do is to get across the river and you are out of jurisdiction. But the people in Cincinnati don't want to go across the Ohio river.

They pay for the support of these children from nine to thirteen hundred dollars every month. The money is paid to the president of Humane Society, and he turns it over to the women at the head of the institution, in sums that range from two to four dollars. Three dollars is about the common amount that they collect from the wages of these men. If they will not work, they are placed under arrest right away, and go to the workhouse and serve a term of thirty days, or pay a fine of thirty dollars. In Ohio we have a cumulative sentence law. I have seen excellent results from that law. During the thirteen years since I have been there the number of children cared for has con-

stantly decreased, and a great many cases are not brought to the institution at all.

Dr. James W. Walk, Philadelphia.—I wish to add some additional facts to those given in regard to this question of desertion by fathers, in the city which I represent. A few years ago I made a somewhat exhaustive investigation of that matter as related to the city of Philadelphia. There were reported to the office of the solicitors for the department of charities and corrections during that year, 601 cases of desertion in which legal measures were asked. Three hundred of those cases came before the Charity Organization Society, by way of application for assistance through the different officers of the society. The other three hundred cases were cases of desertion of wives or children in the class of society that would not apply for aid, many of them well-to-do people. We got through the Charity Organization Society three hundred cases, and they were very poor.

Regarding the escape from jurisdiction by these fathers and mothers, persons of this class in Philadelphia do leave the city. A great many of them who have been arrested have disappeared beyond the jurisdiction of the court. We have periodical deserters. A few months before the birth of a child in a family the father disappears and does not return until three or four months after. They are the most provoking and exasperating and outrageous class of deserting fathers. At the present time we are simply suffering under that terrible infliction. Our attorney collects about \$40,000. a year from about 150 cases of the well-to-do people. The three hundred from the poorer classes fall practically for support upon the charge of the society.

Question.—What is the penalty for non-support?

Answer.—When it is reported to the department that a man has deserted his family, a warrant is issued for his arrest. If he will promise to maintain his family he is usually reprimanded and allowed a trial. If he deserts again, he is again arrested, and the court makes an order that he is to give so much a week, according to his financial ability, for the support of his wife and children, and that he shall pay this money over to the treasurer of the department. If he does not keep this contract he may be arrested again and committed for contempt of court. That is our usual method of procedure. Desertion and non-support is a misdemeanor for which a man may be brought before a jury, but the usual method is the method of imprisonment for contempt of court. The weakness of that method is here: When a man has real estate, there is no trouble in getting the support, but when you get these men who have no money, if you imprison them for contempt of court, you get no income at all toward the support of the family. It is no hardship for the man, and as soon as he gets out of prison his wife makes up with him. But if you do not arrest the man you accomplish nothing. I am glad this subject has been brought up. It is a growing evil with which we have to contend.

J. J. Kelso, Toronto, Superintendent of Neglected and Dependent

Children of Ontario.—A good many of these women are so glad to get rid of the man that they will not assist in prosecuting him. Owing to the fact that this question was discussed at our last conference, in 16 instances during the last year I offered to assist women to prosecute their husbands for non-support. There were three young girls who were deserted by their father, and they did not want to interfere with their father. A good many of these women are pretty glad to get rid of these fellows. We have to remember that every man who is put in jail is a warning to others. We may by that save twenty or thirty men from deserting their families.

Rev. E. P. Savage.—The State of Ohio has been referred to as having the most effective laws of any State in the Union. In Toledo there is an ordinance by which the workhouse Board is authorized to place the truant father in jail. However, Hon. James Brown, who is the author of this truant father's law, says that the workhouse Board have a way of dodging this question by not keeping him there over night, so that the matter of securing the pay for the support of the family does not always work.

A paper entitled "The Boy" was read by Mr. Wyman, of Bay City, Mich.

Prof. Clark, Superintendent of the Michigan School for the Deaf, gave an address upon the work of his school, in part as follows:—Of late years a number of enthusiastic teachers, probably gifted with more zeal and enthusiasm than judgment have been spreading it broadcast over our country that teaching deaf mutes to talk was a new invention. We of the State School have been teaching our children to speak, almost constantly since 1881, so that the American method of teaching speech to the deaf is not new. Some of our German fellow citizens are very enthusiastic about speech teaching, and have one or two good schools in Cincinnati and Milwaukee. I know of no more enthusiastic and well trained State teachers, but I think that you will agree with me when I say that if this method was so much better than the American method, that of 54 schools supported by the States, there would be a larger proportion than four adopting it. You can teach any deaf mute to speak, but with a large proportion of them the effort is so great, and so much of a child's school time must be given to speech and nothing else, and the speech is so soon laid aside after school, that we who stand between the tax payers on side and our children whom we love, on the other, have found that we cannot teach them all with justice to the tax payers. Our own school, the sixth school in size in the world, has an enrollment of 382 children, 129 of whom are taught speech regularly. The difference between the American system of teaching the deaf to speak and the German system, is that we make the ability to speak the test of the child's mental powers. We say that we fit our process to the child, not the child to the process. We make a very energetic effort, continued for at least a year, to teach all of our children to speak. At the end of that time we can tell whether it is

going to pay to continue that teaching. (Mr. Clark here brought several children before the audience and showed the results of teaching deaf mutes to speak.)

SATURDAY, 2:30 P. M.

Chairman.—Those who contribute to the support of child helping the societies, are asking with ever increasing urgency, "what becomes of the children?" We see in every city large institutions maintained at the expense of the people, either by reason of taxes levied upon them, or by means of their willingness to contribute. A census of the institutions of any city discloses an immensely large number of children. Information as to the former history of the children shows that nine-tenths have one or both parents living. One-tenth are usually orphans and have no one upon whom they can lean for support. These institutions are conducted with fidelity and ability, but there is a wonderful lack of information as to the result. I think we need not usually question what may have been the motive for the establishment and the support of the child caring institution. We also know in a general way what are the methods, but we do not know much about the results. The children come and go; they are here now, and tomorrow they are away.

The following remarks were made by Mr. C. E. Faulkner, of Atchison, Kan., which followed a paper read by Rev. Geo. K. Hoover, D. D., of Chicago, on "Preventive Work without the use of Institutions."

This is a subject in which I am greatly interested on account of the policy in Kansas. Following the precedent of Michigan, Kansas established an institution for the care of children. We varied somewhat from the Michigan law, but we have the substantial features of the law as in existence in Michigan, Wisconsin, Minnesota, Rhode Island, and Colorado. That is the policy, that wherever a court of competent jurisdiction may find that a child is neglected, abandoned, ill treated, or has otherwise become dependent upon the public for support and protection, then the interests of society demand that the child be committed to the care of the state. In pursuance of that policy Kansas has enlarged an institution which was originally created only for the care of the children of soldiers, and sailors. The law creating that institution was amended so as to provide that it should be an institution for the care of dependent and neglected children. Two years ago the legislature appropriated nearly one hundred thousand dollars for the establishment of the cottage system of family management; the erection of a domestic building where larger girls could be taught in an industrial kitchen the science and chemistry of cooking, and finish with a certificate from the State of Kansas so that they make their own way in the world; a school of horticulture where the boys may be taught in the culture of small fruits and vegetables of every description, to commend them to the farmers of the State where they eventually find their homes. We are not averse to the importation into Kansas of children from other States, providing they are desirable additions to our popu-

lation. We are averse to the indiscriminate shipping of children from the streets of New York, who have been engaged and shipped to our farmers, because we discover that these children find their places in the reform schools, and become a permanent burden upon our State. We are exceedingly anxious that all the children's aid societies operating in our State should incorporate under our laws, and that they should confine their operations to the children within our own State. When we have disposed of this question of child saving within the State of Kansas, we may then be able to discuss the proposition of trying to care for the children of the State of New York or Illinois. We are not able to do that at present, and so long as these friends will co-operate with us in taking care of the children of Kansas, we will welcome their co-operation. The New York Children's Aid Society has not responded to our requests for information as to their work in our State. They do not give us information as to the names of the boys and girls or of the people where they have placed them, that we may discover by our investigation whether their work has been successful. We want to co-operate in this great work; we want to extend a hand of welcome to the National Children's Home Society operating in our State dealing particularly with the Kansas children. We want to discourage any importation of foreign children until we have first settled the problem of caring for our own. We believe in placing the children out under articles of indenture and adoption, supervising them faithfully. In placing out many boys I have secured this kind of a contract: That they should receive a minimum of at least three months' school, that they should be paid at the age of twenty-one \$200 in cash. Many farmers say they would like to have the boy and would give him a good home, but they do not want to pay this money. All I have to say is this; that if a healthy, intelligent, industrious boy shall be indentured to a farmer, and remain with him and receive a minimum of three months' school until he is eighteen years old and then give to that farmer his entire services until he is twenty-one years of age, and that farmer is so mean and small that he cannot pay that boy \$200. in cash for his services to start out in the world, the home is not fit for the boy. We hope to place out in good homes, under careful supervision, such boys and such girls as are worthy to find their places in society. We hope to secure to them under contracts granted by the State of Kansas fair compensation for their services.

MONDAY, 2:30 P. M.

Chairman.—We met here this afternoon to discuss the subject of the Care of Foundlings. This is a subject which begins with the children at the beginning. The proper consideration of it also involves the consideration of what shall be done for and with the mother of the foundling. There are two principal theories upon which the care and protection of very young children are based. One is the theory that it is better that the child should be taken from the mother who should be relieved of its care and allowed to go free and make her way in the world as best

she can without the responsibility of the child. The other is the theory that burdens should be borne by those who have created them; that it is better for the child and mother that the mother and the foundling should be kept together.

A paper by Annette J. Shaw, M. D., Eau Claire, Wis., on "Methods of Dealing with Mothers and Infants" was read. (See page 408.)

DISCUSSION.

Rev. Wm. Woodmansee, of Milwaukee.—The sentiment has been all one way so far. I would like to start a little counter current. There is a foundlings' home in Chicago, which has not the basket at the door, but still it is a foundlings' home, and it does not believe in refusing admission to a child even where the mother refuses to be known, rather than see a child thrown into the river, as hundreds have been. So far as placing the child with the mother is concerned, the paper said that the mothers could not give these children a home, because there was no home open to the mother. When she entered a home she was simply a servant, and was not treated as one of the family. That may be the case more or less in the cities; we know it is not true in the country. I have seen hundreds of letters at the office of the bureau of labor from all over the country saying they are willing to take these mothers with children and ask no questions. But some have said, even if a mother is viciously inclined, "I believe I could reform her, and I am willing to open my home to one of such women." But I do not claim that it is practical to send these mothers if they are viciously inclined to private country homes. But there is a large class of them who are not viciously inclined, they are simply unfortunate. These mothers are working by the hundreds in our farm homes. I have letters from these farmers and their wives. The girls are most grateful and happy in their new environment, and it means the lifting up of their lives into a higher plane.

Mr. John Vishar, Bureau of Labor and Transportation, Chicago.—These girl mothers come to me with tears in their eyes and say "Can not you get me a place? I want to go away and begin a new life." A certain girl appealed to me in this way. I said, "I can get you a place provided you will not make me ashamed of it." "I will give you my word, it is all I have to give." A place was opened immediately for her child. The very next week a lady came into my office. "I have heard of your work, I thought perhaps you might have some girls who would like to get a place to work. I want a nice looking girl for a dining room girl." I said, "I think you are the lady I am looking for," and I told her the circumstances. She broke down and wept and said "I will take the poor girl and be a mother to her." The way was opened and the girl is there still. The lady told me the last time I called she would never part with her.

Rev. Geo. K. Hoover, Chicago.—In the discussion of this delicate and tremendously important question, if we have to face it,—and the sooner we face it the better for us,—we have to keep in mind as care-

fully the interests of the mother as we have to keep in mind the interests of the child. The one soul is as important as the other soul, and we must not do anything that will give the mothers or the public to feel that we are going to make it easy for them to sin. It seems to me that it hardly needs arguing. I believe with the paper, it is best in many circumstances to put the child in a family, and see that the mother is cared for in some other manner. These farmer's homes want those girls, nine cases out of ten, for slaves, cheap labor. I have seen it before I went into this work, and I have noticed it since I have been in this work, that the illegitimate child and the unfortunate mother are kept on low planes of social life as long as they live together, and the mother must go through life damned because of her unfortunate position. Mr. Visser cannot send people into the country and have these children and mothers together and people not find it out.

E. P. Quincy, State Superintendent Children's Home, Omaha, Neb.—It is a question what is to become of the children if you leave them with the mothers, when they are six, seven, or ten years of age? It has been my experience that when the child is five, six, eight or ten years old the parties who to-day say "Send me the mother, I wish help in my home," do not want the mother of that child. Had you taken the child when a baby you could have found a home for it. Mothers who have been married have come to me; they have lost their husbands, have three little children from the ages of five to ten, and it is impossible for them to secure work with these children. What is to become of the child then? If it is going to become the son or daughter of a home should it not be placed there as early in life as possible?

Mr. T. E. Ellison, member Board of State Charities, Indiana.—To be successful in taking care of these children, the earlier in life they are placed in homes the better. There can be no question about that, and the policy of all orphans' homes that do not receive children until they are two or three years old, or older, I disapprove for many reasons.

Another thing I want to speak of. We have in this country a society that for a certain amount of money will take the child from a county or State and put it in some place or other. No attention is given to this. We ought to frown upon them in this conference. The people of these United States will give you all the dollars you want, to put the children in proper homes, and they should be put in proper homes.

Annette J. Shaw, who was invited to close the discussion, said:—It has been said by two or three here that it seems to be an easy matter for the illegitimate mother to give up her child. It has been my experience with these girls during the space of nine years, that after coming under Christian influences, after being cared for in the home and being led to see just what they have done and how they stand before society, with few exceptions,—I think I could count those exceptions on the fingers of my right hand,—it is hardest thing I find in all my work to induce one of these mothers to give up her child. It is only when I talk with her and say to her "now you desire the highest good of your

child do you not?" and with tears in her eyes she says "yes I do, but it will kill me to give up this child." My dear girl, it will not kill you to do what is right. We will send you into just as good a Christian home, just as truly an approved Christian home as we send your child into. Cannot you trust God that in his good providence he will care for your child?" Every one of these mothers, except in rare instances, would keep the child and go out into the world if we did not help them to see that the child would be better if placed in a good home.

DISCUSSION ON PAPER BY KATE WALLER BARNETT, OF GEORGIA,
"MOTHERHOOD A MEANS OF REGENERATION."

Mrs. O. L. Amigh, Superintendent Illinois State Home for Juvenile Female Offenders.—I indorse every word of that last paper, and of the first one too for that matter. It is the only logical way. I indorse what has been said about fatherhood as well as motherhood. If we commence to educate our boys in some of these things, something may be done in regard to making things better in the future. When these men who are the fathers of these children are brought up for punishment, it would be a good idea to punish them, not simply fine them a little. Get them to understand they cannot rightly enter upon this fatherhood of infants to be thrown broadcast upon this world, without suffering a little something for it as well as the mother of the baby. I have spent one year in the Woman's Refuge in Chicago, and have been for more than a year superintendent in a Home. It is a rule there that no mother can give up her child until it is a year old at least, and if at that time she does not develop the true spirit of motherhood the child can be adopted into a good family. The 18th day of last July we had a little infant born of a mother only 15 years old. When that child was very small she was willing to give it away. We would not permit it. Her father said the child should never go into his house. She was not naturally a vicious girl. To-day she would go through anything rather than give up her baby. We have partly prevailed upon her father to let her go home again, though still I fear the surroundings. We are expecting a young mother who is only 13 years old. Who is to blame for all of this? That child must bear the stigma of the illegitimate infant, while the father will go scot free. Let the father understand that he is responsible as well as the mother of that child. In speaking of illegitimate children, while I was sitting here this afternoon I remembered a State Senator from Ohio, who was always considered a man above men in all his dealings, and he is to my knowledge, an illegitimate child. His mother was the mother of two boys, and when they were looking for the father of these two boys, she said "let him go, they are *my* boys, I will support them." And she did, and educated them both, and no one to this day in her family knows who the father of these two boys is. She brought them up. In my estimation it is a very poor sort of a mother who does not have that spirit of motherhood awakened in her in a very short time. Many a

mother feels that she will be thrown out of society if she carries an infant in her arms without a legal father, but whose fault is that? Has it not been the practice of women calling themselves Christian women to shun these poor women? The things that have been done we must go to work with our hands and minds and judgment to undo as quickly as possible. Many times it is the mothers who are to blame for the looseness among these girls. They do not teach their daughters useful things. These things must be looked to. Mothers must be more careful about their girls and their neighbors' girls.

Mrs. Williams, Lincoln, Neb., Superintendent of Home for Foundlings.—Our institution is not very well known in the country. We do think it is the right thing to separate mother and child. We have had young mothers come to us and ask us to take the child, and we have said, "No we cannot take the child until it a year old unless you will stay with it." We believe that a few months of union of the mother and child will awaken the mother love. Not long since a very young girl came to us and wanted us to take her child. I said no, "we will give you home and care." She staid with us five weeks and at the end of that time she said she wanted to go home as her mother was ill. I found that it was not so, she wanted to get away from the child. She had gone only six or eight days when she wrote me and said "May I come back and take my baby? I cannot live without it. Mother says I may keep it; grandfather says he will help me to support it." Of course, I said, "you are the proper person." Why should the poor girl have all the shame, and disgrace, and the sorrow to bear alone? I do pray that God will speed the time when the man will have a little of it to bear.

Mr. Howe, of St. Paul.—At one time I was chairman of the Rescuing Committee, in St. Paul. I had nine months of the hardest work of my life in that capacity and came out with my eyes open. We are striking now at the very root of the most important matter. Every one will admit that the home is the foundation of a nation. Whoever strikes at the home strikes at the nation itself, and there is no one who strikes against the home who is so vile as the seducer of our maidens. I found in my experience at St. Paul that these men were in the habit of sending these young girls to our city and county hospitals so that they could be attended to without any religious instruction, and then would be sent back to their lives of shame. I fear that this is the fact in many of our large cities. It should not be easy for these men to continue these terrible and iniquitous practices. It is vital that we should get these young women into Christian homes for at least six months. In some of our large cities the law is a year, the longer the better for them. Wherever possible and practicable send the mother and the child out into the world, do not forget the man.

TUESDAY, 2:30 P. M.

Chairman.—We have come this afternoon, to take up the subject of the institutional life of children. Certainly their is no question in-

volved in this whole subject which may more properly command the attention of an intelligent audience. These children are by and by to take our places as citizens of the country. The things that occur to them day by day, the impressions made upon their minds and bodies by their residence in these institutions, the final effect of the work being done for them, the rules which govern the admission of children to these institutions, these are some of the things which it behooves us to consider with care. The welfare of these children is a matter of such importance that it cannot be disregarded. I have the special pleasure this afternoon of introducing to you the Rev. Walter Delafield, of Chicago, president of the church Home for Orphans.

PAPER BY REV. DR. DELAFIELD. (See page 403 within.)

DISCUSSION:

Stanley C. Griffin, Agent State Public School, Michigan.—The Christian home; I believe thoroughly in it. I believe that there are some institutions or societies that insist on the iron-bound rule of placing every child in a so-called *Christian* home, and they sometimes make a mistake. I have found that the so-called Christian home has frequently turned out to be one of the very poorest homes. We do not define the term "christian" correctly always. The speaker made a statement that in this comparatively new country institutions are necessarily in the process of formation, and the officers may be debarred from speaking to a child about its destiny after death. I believe the institutions of America for juvenile delinquents and dependents excel in excellence those of the old world. I am sure in regard to the teaching of religious principles I know of no institution in this country where the officers are debarred from teaching religion, possibly with one exception. Another point made by the gentleman was that we are debarred by almost unsurmountable barriers from the disposition of the children by the State because of the father who will not allow the child to be adopted. In our State we have no such trouble. If the child must be removed we have sufficient laws of the State whereby that child may be removed from its evil surroundings. He makes a point that there is no limitation in this land to the upward movement of the people, and then he stated that there were barriers whereby a child could not be rescued. Finally he makes a statement about the regularity of the system of the institution developing the individuality of the child. I think there are few who would agree that the *system* of an institution, the regularity of its clock-like work is conducive to the development of individuality or independence in the child. Indeed superintendents of the institutions are trying to the utmost to avoid this system. We must have a certain amount of it, but the fact is most of the children who go to these institutions go there with an abnormally developed independence, and it is this very thing that we must repress. We must distinguish among the children. If we try to put them all in the same hole we are going to have trouble. At our own institution in this

State we have tried to recognize the good both in the family plan and the institution plan. We have tried to get the best element of each. In taking a child at our institution the main object is to place that child in a good home, and all the work of the institution is bent to that one idea.

Question.—Do you have any trouble in finding good-homes for the children?

Answer.—We have trouble, but we find them. We make every effort. We have our county agents, one in each county. I am the State agent.

Question.—What is the average stay in the institution?

Answer.—About six months I should judge. For the average child that is sufficient. In fact for the normal child there is no necessity for the institution life whatever, and we place them out as rapidly as possible, the shorter time the better.

Mr. Ellison, State Board of Charities, Ind.—I could hardly believe that I should come to this city and be called back to the to pagan days of Sparta, and have the rules and ideas that were then advanced set forth among such a people as we have here. To think that the people of an institution should be found in America to take the children of our poor and unfortunate people and claim to make better citizens of them than can be made in our homes, is a thing that no person can imagine. The statement of the writer that where there is an improvident or bad child there is no help for the child, and that there should be an institution to take care of it, is so erroneous that I cannot see why it should be given. The agents for the State of Illinois, the Humane Society of that State and every Northern and Southern State that has a Humane Society, can take these children away from these parents and provide or secure for them proper homes. Our government and the strength of our nation depends upon the *family*. Whenever you take a child and raise it in any other way you stunt it. I have had some experience with a little orphans' home down in Indiana, and I have had some experience with children from Ohio, and Michigan that have drifted into Indiana. I have talked with these children about how they were treated in other States. I have talked with people from all over these United States, and those who advocate institutional life permanently are very, very few. There is no superintendent of any institution that can take a child and give it the treatment it ought to have. You take it into a home where some good woman will be a mother to it, and some good man will be a father to it, and they will raise that child in a manner so superior to the best superintendent of an institution that it cannot be compared. I believe that is the sentiment of those who are in this work. I want to say one one more word. There are hundreds of homes in this country that are wanting these children; these institutions that take the children come between the home and the child and its former surroundings, and they should be sure that the child is placed in a good home. A good home is, in my opinion, much superior to the institution.

J. J. Kelso, Toronto, Canada.—There has been a feeling the past two or three days among members of this conference, that there are sections of this particular department opposed to institutions. We all recognize that there are children who need a period of institutional training. We are strictly opposed to institutional life when it goes to the extreme of keeping children for five or ten years. I went into an institution in our country and came across a girl there probably fourteen years old. I asked her how long she had been there, and she said "I don't know." I said "How is that?" "I came here when I was very young." That little girl had come there when three years old. The real fact of the matter was that the matron had become so much attached to her that she kept her there. Just take this case: We had two boys committed to our Industrial School who had never known home life. They had been brought up in a orphanage, they had been kept on and on, and growing incorrigible so that the managers could not do anything with them, they were brought before a magistrate and sent to the Industrial School. Just two weeks before I came here I saw a girl who had been in an orphan home since she was five years of age, and as soon as her time was up they handed the girl over to another institution for women, and that girl has been, at least, fifteen years in an institution. This is what we object to. Not one of us is opposed to institutions where they are honestly considering the welfare of the child, but when we find matrons considering the welfare of their buildings, instead of that of the child then we object.

Chairman.—Now out of this discussion may we not bring together some practical plans for the work? Suppose, for instance, we would say that in management of institutions, in the organization of work of caring for children in the city or State, just as far as possible all children in institutions who are fitted by reason of training and physical development, should take their places in properly selected homes, and that their places should immediately be filled by children selected from the slums of the cities to be trained for the next upward step. I have now the pleasure of introducing to you a gentleman has spent well nigh his life in the management of child-saving institutions, who is to speak to us to-day upon a title which is in line with the general subject proposed, that is, Institutional Life. Mr. Lyman P. Alden, Superintendent Rose Orphan Home, Terre Haute, Ind.

DISCUSSION.

Mr. Frank Lewis, Agent State Public School, Minn.—One point which Mr. Alden touched upon, was the schooling of the children in the institutions. We carry that plan out, but we have some older children who have advanced beyond the course which we teach in our school, and those children we send to the public schools in the city. We find they are doing as well as the other children of the city, and that they are not branded as paupers, but they are helped by the teachers, and by the children also. I remember one case especially of a girl who had gone beyond the grade of our own schools, who went down to town

school for a while, and then left that and went through the academy, finished her education in the academy, and is to-day engaged in teaching school and is making a success of it. Another point which was touched upon was teaching children to work. I think it is a good plan to have instructors who are willing to lead children along certain lines of work; for instance boys who are to be taught about the grounds. Take those children out in the garden under an instructor, and teach them the philosophy of raising vegetables. Teach them how to plant them, to cultivate them, so that when they go out to the farms they will not be as ignorant as children often are, not able to distinguish one kind of a vegetable from another, or one kind of grain from another, but will be thoroughly posted in that and be able to take up the work that is given to them when they go out into homes. The girls should be taught to do such work as sewing under the instruction of some one who is capable of giving them that instruction. In our own institution we have the basements of each one of the cottages arranged for the playrooms of the children. We have a great many different kinds of playthings, such as clubs, dumb-bells, swings, so that the children are never obliged to go out into the play-grounds in stormy weather. This we have found to be a wonderful improvement over the old arrangement. We have chapel services and Sunday school on Sunday, chapel services in the morning conducted by some teacher, and then in the afternoon we have a Sunday service in which the regular institutional lessons are taught, the children being divided into classes and taught by teachers as in any Sunday School. In regard to the bill of fare, Mr. Alden suggested that it would be a good plan to have the bill of fare printed and hung on the wall. We found that objectionable. So we have done away with that entirely, and although we have a dietary, it is known to the superintendent and the cook only. The bill of fare is made out by the superintendent and submitted to the cook, and then the employees and the children are surprised often by the change which is made by supplying them with something which was entirely unlooked for.

We have one feature which I think is a great help to us, that is a boys' attendant. He is with these boys constantly when they are out of school hours. He is an athlete, and a man who takes a great deal of pleasure in learning different games. He has taught the children football, base-ball, tennis and cricket. He is with the children constantly so that whenever any questions or controversies come up they are immediately referred to him. He investigates both sides, and then decides which one is in the right, and they accept and go on about their play. We are very much pleased with having this young man with the boys while they are on the play grounds. He also take these boys off on excursions, for a mile or two. On other occasions he will take them out for a picnic, and take their supper along with them; they will stay out until seven o'clock in the evening, and as he is with them they never get into any difficulty. We allow the children to attend the different church services, and we have found it helpful to the children.

WEDNESDAY, 2:30 P. M.

Chairman.—I introduce to you first Dr. J. G. Adams, of Toronto, who will speak on the proper care of teeth of children who are dependent upon the public for support and protection.

Dr. J. G. Adams.—The subject I want to bring before you is dental hospital work for the preservation of the teeth of the children of the poor. At present there is not a dental hospital on this continent, except the one which I have been carrying on in Toronto. Children's teeth at the present day are deteriorating at a rapid rate. I have examined the children's teeth in the leading cities of Canada, and in some of your American schools, and I find children there with their permanent teeth decayed before they get out of the kindergarten rooms, while my own at 57 years of age are perfectly sound. I find that ninety-five per cent. of the children in the schools have their permanent teeth decayed and there are not more than twenty-five per cent. of the parents who take any interest in the preservation of their children's teeth. If the parents of the well-to-do neglect their children, how much more must be the suffering of the poor? I am trying to get the public interested. I have pretty hard work in Canada to get them started, but I am thankful that they are now taking a great interest in the matter. The Woman's National Council are becoming interested in it. The Provincial Board of Health have passed a resolution requesting the different municipalities to take the matter up and provide dental health instructors, and dental hospitals for the preservation of the teeth of the poor. I wanted to come here and tell you of the suffering of the children. These children are crying first with one tooth and then another, and the suffering which they endure night and day is impossible to describe. Something should be done immediately. Dental hospitals can be carried on and made self-sustaining and not interfere with any of your other charities.

Chairman.—I now have the pleasure of announcing to you the paper by Mr. J. J. Kelso, Superintendent of Neglected and Dependent Children for the Province of Ontario, Canada. Last year Mr. Kelso described the operation of a certain law in Canada which had just been revived and made effective, which was a powerful influence in preventing children from going astray. He has been asked to prepare a paper upon the revival of the Curfew law, and the paper is in print, and is ready for distribution.

DISCUSSION.

Mrs. Jane M. Kinney, of Port Huron, Michigan.—I want to indorse everything that Mr. Kelso has said in his paper. The Woman's Christian Temperance Union are urging state law in regard to the matter. There is a lady from Wisconsin who says that in Ironwood, Michigan, the law is well enforced, and we are going to try and have it in other towns. I believe that if the canopy of darkness were to be rolled away at night, and we could see what a higher power must see,

our hearts would be appalled with the fear that would come upon us. I have been engaged in finding homes for neglected children for years, and I find that these children learn more evil at night than they do in the day, although those that are neglected and allowed to run upon the streets in the day time learn much evil. Boys particularly, learn more evil at night, and in our larger cities girls also are victims. At the prison congress at Cincinnati four years ago, while in that city I asked where the police of that city were, and why were young girls allowed in the saloons? I was told if they went there alone they would be arrested, but if they went there in the company of any man they were secure from arrest. These girls were below the tender age of fifteen years. You may be caring for your boy, and I may be neglecting mine, and when mine is ruined he will ruin yours. If we have no higher thought than self preservation, we should see that the neglected children are cared for, and that will help protect our own.

Mr. M. V. Crouse, of Cincinnati.—I cannot tell of the Curfew Law in our place, but I can tell of the evil it is supposed to work against. The city of Cincinnati in 1860 was the most densely populated city in the world. There were something like 160,000 people living there among the hills. They at that time had not mounted the hills. The best class of people are on the hills now, but there are just as many below the hills as there were before. The consequence is that there are thousands and tens of thousands of people who have no yards whatever before their houses. There will be a large family of four or five or six children living with their parents in one room, and the result is that the only way in which the children can get any fresh air is by going out into the streets. In many of those streets you can scarcely pick your way through. At nine, ten, eleven o'clock the children are all there. I remember one night shortly after I went there, there was a cry of "Murder" at half past one o'clock in the morning. I looked out of the window, and in a little square in front of us the fight was going on; inside of one or two minutes the whole space was blocked with people, and I believe the majority of them were children. I have seen there late at night boys and girls of all ages. Of course, it is in the hot weather when the evil is the greatest. I fear that as we are constituted to-day the enforcement, or even the securing of such a law, would be impracticable in a large city. I wish we could have it. In smaller towns it would be practicable, and perhaps some day it will be with us. Running through the entire city of Cincinnati is a canal, and there is not a day during the summer months that some child is not drowned there at night. I have no doubt that all of you coming from large cities can tell of just such evils as those; it seems to me that this law would not be practicable in large cities.

Mrs. E. A. Shores, Director of Industrial School for Girls, Ashland, Wis.—In the city of Ironwood the Curfew bell rings at 7:45 in the evening, and the streets then are free from children. We have been looking into that from our city of Ashland, and any of you will readily

understand why we need such a law. We are agitating it, and we expect to have that law enacted into a State law. I have frequently seen at ten and half past ten, fifty little children from five to seven years of age in the streets in the evening.

Mrs O. L. Amigh, Geneva, Ill.—The best way to get the law enforced is to agitate it, and keep it before the people all the time. There is one little instance which I would like to recite. In the Illinois school there was a girl who had been a very bad girl, who had been brought up on the streets. One day I happened to pick up a paper and read about this Curfew law. After I got through she came up to me and began asking me some questions about it, and I explained it to her. She thought about it a moment, and said, "If there should be a bell to call in all the children from the streets there would not be any bad children in Chicago. All the bad I ever learned was learned after dark."

Mr. John Visser, Chicago.—The same problem cannot be worked out in both small and large towns alike. Let the smaller communities for themselves work up a public sentiment which will enact such an ordinance, and let them enforce it, and we shall be a good way toward correcting some evils in the larger cities.

Chairman.—The work of the Child-Saving section of the 23rd Conference of Charities and Corrections, draws to a close, and I wish to review very rapidly a few points, which have been brought out in the papers and discussions presented at its meetings.

At the first meeting of this section Rev. E. P. Savage presented valuable statistics, showing the extent of the evil of child desertion, the lack of laws for its suppression, and the difficulties attending the enforcement of such an exist. Printed tables of statistics were furnished all who desired them, and the continuance of the subject will be recommended to the favorable consideration of the standing committee on Child-Saving for the ensuing year.

Mr. A. D. Wyman, Truant officer of the city of Bay City, offered helpful suggestions in the line of more sympathetic understanding of child life, and took a hopeful view of the future.

For the first time in the history this section of the National Conference an effort has been made to furnish an exhaustive view of the Catholic Child-Saving societies of the country, their motives, methods, and the results of their work. Mr. Ring left us not in doubt as to motive and gave us much information as to method, but as to result, definite and accurate information which should be furnished, is yet wanting. "Nearly all," a "Large majority," "a large number" are too general terms to be applied to the numbers known to be leading orderly lives, after residence longer or shorter in institutions. The real question is what proportion does such a number bear to the whole number dealt with? Ability to give the answer should be merely a matter of proper records, continuity of effort, and honest reporting.

Rev. Geo. K. Hoover, of Chicago, made a well considered effort to put at rest some of the adverse criticism directed toward the National Children's Home Society, and successfully defended it. The relation of this society to the Child-saving section of the National Conference deserves passing notice. Last year there was abroad in the conference a decided antagonism to the society which prevented its representation in the committee on Child-saving. The present chairman believing that the Conference was too dignified and noble a body to be in any way discredited by such recognition of an undertaking as would be accorded by placing its representatives upon the program, that the National Children's Home Society was too large and too influential to be ignored, that the opposition to it was the result of errors in certain places, fully offset by excellent work in others, that in so far as its methods were open to criticism they could best be placed in the way of correction through the National Conference of Charities and Correction, and that a more clear perception on the part of the society of the proper attitude of the National Conference towards all works of philanthropy and reform would be of use to it, included three of its representatives among those to represent principal addresses at the meetings of this section. I venture at this time to express the hope that not harm, but good has been accomplished thereby.

It is also hoped that the preparation and publication of the two addresses upon the general subject of mothers and infants, by Dr. Shaw and Mrs. Barrett, will result in the better instruction of boys and girls by fathers and mothers in those things which pertain to the transmission of life, and serve to hasten the day when the mother of an illegitimate child will not be the only parent to bear responsibility before the law and before society. Long before we began our feeble efforts for the regulation of the deep mysteries of human life, the decree went forth from the Almighty that suffering should follow sin, and every effort to defeat that decree must end in confusion and failure.

The careful papers discussing the life of children in institutions will go down into the literature of the subject each in its appropriate place. The institutions are here to stay. The future welfare, physical, intellectual and moral, of the children hereafter to reside in them is of such importance that the proper organization and management of them may well engage the most thoughtful minds.

Believe this, that the teacher, superintendent or other officer in charge of children, who in the last analysis of his motives and methods rests not his case upon the Christ as the universal Savior cannot for long walk beside his charges as a successful counselor, protector and friend.

Seeking far and near for the causes which operate for the demoralization of American childhood, we come at every step upon the looseness and sentimentality of parental control. The assurance and independence of American children reacting upon American parents give liberty to boys and girls which being rapidly enlarged as they approach the period of adolescence, becomes to them a serious danger. Is

this the period when boys and girls, however good may be their inheritance, can be safely turned loose in the streets of our towns and cities of the second class? Let us go home and ponder well the revival of the Curfew law.

Fresh from the Capital of the nation comes to us out of an institution not recently represented in this conference, through the lips of a stranger in our midst, this sublime sentiment. "My girls are taught that the Almighty Father has given them the highest mission on earth; that of moulding minds, forming characters, and guiding destinies of souls immortal. They are encouraged to cultivate lofty ideals of justice, truth and virtue, and that they will fail of their duty and miss life's noblest prizes if they bring not up the children of the next generation to these ideals." My friends, gold need not bear the stamp of goddess or queen to pass current in the marts of the world. Although the writer of those words puts on now for the first time this badge of distinguished honor, the blue ribbon of the National Conference of Charities and Correction, I am sure that there are none of you who believe that she takes up for the first time noble service for humanity.

There is no cause for discouragement. Go where you will, you will find consecrated men and women devoting their lives to the moral uplifting of boys and girls. As the forces of destruction multiply they are met by contending currents preventive and remedial. God has not forgotten his world, and by and by the morning will appear.

NOTES.

This number of *THE REVIEW* contains many of the papers read in the Child-Saving Sectional Meetings of the last National Conference of Charities and Correction, and a nearly complete report of the discussions. These annual Conferences are of great value, because they call forth the suggestions of those who are thinking upon these subjects and the help of those whose experience has been guiding them into better and more efficient service. Although this number comes late from the press, it loses none of its value from its tardiness. It reaches its readers as the work of the year is beginning. The next number November, 1896, Vol. VI, No. 1, will contain the papers and discussions of the Charity Organization Section.

With this number ends Mr. Dunn's study of the "Social Structure of a Western Town." While there may have been much in this paper of little interest to the general reader, it should be of great suggestiveness and help to the student of sociology who wishes guidance in "laboratory" work. This is among the first and most successful studies made under the direction of the "Department of Sociology" of the University of Chicago, following the plan outlined in Small & Vincent's "Introduction to the Study of Sociology." Mr. Dunn has recently been elected to a position in the University of Cincinnati. The paper has been reprinted by the University of Chicago and may be had of the University Press.

The following letter from the President of the Cook County Board is a witness not only to the growing appreciation of the dangers of indiscriminate giving, but also to the efficiency of the work of the new Bureau of Charities of Chicago, under the direction of Dr. P. W. Ayres. This Bureau has had to face many difficulties, but the prospect is now that it will secure the coöperation of both the public poor officials and the leading church and private charitable agencies:

PHILIP W. AYRES, Esq., Superintendent Bureau of Charities, City.
Dear Sir:—As a result of my observations and experience, I am inclined to believe that charity as extended by the county agent's office bids fair to legitimize pauperism, and consequently it is in no sense flattering to your organization that I make the flat-footed statement that I think all charity should be controlled by such institutions as yours and kindred organizations.

All charities should be given through such organizations as yours and the Relief and Aid Society and church societies. There is natural antipathy on the part of all persons to the soliciting of alms from private sources, but there is also a natural inclination on the part of many people to take it for granted that the world owes them a living, and consequently they seek and demand of the county a certain amount of support, based on the theory that it is a public institution, and consequently they are entitled to whatever is to be had. The county has no right to discriminate or means of discriminating, except on a limited scale, between the professional poor and those whom necessity sends unwillingly to the county agent. What we do is to ascertain if the case in point is actually in need of food or clothing in order to exist. There is no opportunity of discovering pauperism, but, on the contrary, we present through our public relief system a shining mark for the shiftless and improvident.

It is my opinion, borne out by the facts and statistics of the county agent's office, that at least 25 per cent. of the public relief is an imposition on the taxpayers.

I don't mean to say that the county agent's office should be abolished, for it is the means of giving relief to many deserving persons. At the same time, under our system, there is no use denying that public charity is often abused.

In my opinion the bureau of charities could be of great benefit along this line. Its duties should certainly include an investigation of charity cases, and it should be able to supply a record of all worthy and unworthy persons, compiled not from the standpoint of the county agent's office, but from private sources.

So far as the direct benefits which the bureau can confer outside of this line of information, I am of the opinion that its highest usefulness will be reached when it can provide shelter for the worthy poor and transportation for those who really need it to points where they have friends. The county does not furnish shelter or transportation.

I have no suggestions to offer as to the methods of improving the bureau except to point out the fact that many people often need assistance in getting out of Chicago, and there are also many cases when persons have no roofs over their heads. These facts will bear consideration at your hands, as well as some plan of coöperation of investigation with the county in all cases reported. Very respectfully,

D. D. HEALY, President County Board.

Index of this volume will be published with the November number.

